

22 NOTABLE NEW YEAR MESSAGES.

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SEE PAGE 4.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,086.—Vol. XL

[Registered as]

SATURDAY, JANUARY 1, 1921.

[a Newspaper.]

Price Fourpence.



THERE IS NO DEATH

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22 NOTABLE NEW YEAR MESSAGES.

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SIR W. BARRETT
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By JAMES COATES.

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Etc., etc.

LIGHT

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SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

To all our Readers and Friends:—

LIGHT conveys its gratitude for your service and support during the year that has passed, and its good wishes for the year 1921.

We give on other pages messages for the New Year from leaders of the Spiritual movement and from others, men and women of distinction who, without being active supporters, are well affected towards it. They represent many points of view and shades of opinion. We endeavoured to make it a general symposium on the outlook for the year before us. But quite naturally some of the writers are reluctant to venture on prophecy, in any definite way, at least. What "starry culminations" await us during the next twelve months it would indeed be rash to predict in round, set terms. Of one thing we may be assured. Nothing that is good in our movement will go down, however much it may be submerged, and nothing that is evil or mischievous will finally flourish. (It is better to be very general in these matters!) We look forward to a year that may bring a certain dearth of material satisfaction for many of us, but will certainly be rich in those spiritual blessings that, after all, are the main things, since they belong to that larger and deeper life of which our physical lives are merely the surface expression.

So much for the philosophy of the matter. To come to more concrete and definite points of view, we turn to an article by the Rev. A. V. Magee in the "Pall Mall Gazette," and find in it a kind of epitome of our progress and an index of our prospects. We find him admitting the reality at the back of Spiritualism. So we have moved! Not many years ago we might have looked in vain for such an admission. We find him drawing arguments against us from cautionary statements by Sir Oliver Lodge, Sir William Barrett, and Sir Arthur Conan Doyle. We find him denouncing rogues and charlatans, just as we do ourselves. We find him saying (it is rather a platitude now) that Spiritualism is not a substitute for religion. In short, he is reduced to borrowing some of our own arguments. This is all of excellent augury. It marks a clearing of the issues, the outlines of which are bound to become more definite as the fight goes on. Let us have everything brought out into the light, so that all misconceptions on both sides shall at last be cleared away. This is not a partisan matter for us whatever it may be for

some of our opponents. We are not standing for a party or a side, but for the Truth as we see it, and as we have tested it. We only proclaim it. We do not defend it. It needs no defence, no excuse, no apology, no obscurity, no wile, no manoeuvre or subterfuge. Such tactics do not help it; they only hinder us. And it is because we are assured of our ground that we go forward into the New Year with hope and confidence—"with a heart for any fate."

It was a cynical friend of ours who, finding his ideas of domestic comfort challenged by an advocate of the simple life, remarked that it was evidently very unhealthy to be comfortable. Well, so it is, if it is a question of being comfortable *all* the time. It is like the aim of some very lazy folk who would like to spend their whole existence in bed. We have observed that it is a sign *not* only of the healthy body but also of the healthy soul to abhor inaction—except at rest times—and to have a peculiar impatience of inertia. Life, spirit, vitality—whatever we may call it—is always quick, active, alert, for it belongs to the realm of finer forces. "Yes, but," we hear an objector say, "we find all this energy and quickness amongst materialistic folk who use it all for money-getting—not much spirituality about that!" True, and yet the spirit is at work even there. It is simply that it is working on a low level instead of a high one, and there is more hope for these vivid, strenuous, unresting souls than for the dull and apathetic ones. They are at least alive, and their faculties kept bright and in working order, ready for service in better ways when the time comes.

ANNO DOMINI 1921.

Invisible, invincible, the radiant hosts advance,
With lights that stream afar and pierce the darkness like a lance.
The foul things curl and shrivel up, the old things rend and rive,
As the flames of Spirit kindle and the powers of Spirit drive.
There is fury in the darkness, there are wailings of despair,
For there comes a mighty cleansing and its signs are in the air;
And Sons and Daughters of the Light must stand together fast
Till gentle zephyrs follow on the strong, destroying blast,
And chastened by the purging fire, by laving floods made clean,
The soul comes forth in majesty, sublime, secure, serene.
D. G.

DISCOVERED BY CLAIRVOYANCE.

When Mr. Gladstone disestablished the Irish Church, the title-deeds of many properties had to be examined and amongst them the title-deeds of Sir Benson Maxwell, of Donegal. These title-deeds could not be found, and the lawyers advised that the property should be placed in Chancery pending an arrangement. A well-known clairvoyant who has long since passed from this world was consulted. In a psychic condition, here in London, he saw those title-deeds in a box in the City of Exeter. The family were informed but treated the message with indifference. A friend in Ireland one day said to Sir Bernard Maxwell, "Your father was very intimate with Canon Boyd, who is now Dean of Exeter." One of the family went to Exeter, a search was made, and the lost deeds were found by the Dean in a large box in an attic where they had been put away and forgotten.

—From "Inward Vision," by ARCHDEACON WILBERFORCE.

"Light" can be obtained at all Bookstalls and Newsagents.

CHRISTMAS DAY IN A SHRINE OF FLOWERS.

834 Readers of the Vale Owen Script Decorate All Hallows, Orford.

It was not until the first post on the morning of Christmas Eve that the last letter and the last postal order were received which brought the total of subscribers to the Orford Decoration Fund to the number of 834. As will be seen in the statement of account of this Fund given in the next column, the actual amount Mr. Vale Owen had to spend on flowers was close on £70.

A truly wonderful scheme of decoration put in hand by a willing band of workers resulted in a spectacle of beauty seldom seen in any church in Christendom. And what a congregation it was on Christmas morning at All Hallows! If, however, all the readers of the Script had desired to be present the largest cathedral ever built could not have held them. The little parish church holds just those who worship there regularly, and they consistently fill every seat every Sunday. As may be imagined, the work of decorating the church, the signing of the 834 Christmas cards by Mr. Vale Owen, and the hundred and one duties that he had to perform, including three sermons which he preached, gave him very little time last week-end to send us any lengthy story of all that happened at the wonderful Christmas services. In our next issue we will, however, give from the pen of Mr. Vale Owen the story of the happenings at Orford. We are sure that everyone who has received the Christmas card, with its blessings for 1921, will keep it as a souvenir of a year rife with spiritual awakening.

The month of February will soon be with us, and as the readers of the Vale Owen Script may remember, it was on the first Sunday in that month of 1920 that the country was startled by the first instalment in the "Weekly Dispatch" of the now world-famous spirit messages.

How much has happened in that one short year! Little did the good people of Orford think, last Christmas twelvemonth, that their parish church would become in so short a time a place hallowed by the thoughts of thousands, not only in Great Britain, but in the remotest corners of the earth. There must truly have been a heavenly joy on the faces of the unseen host that came to All Hallows on Christmas morning. The loving thoughts and prayers that permeated the precincts of the church undoubtedly rose with the perfume of those floral offerings to the highest spheres, reminding many a one beyond the veil that he was not forgotten that Christmas morning, and that even in this grey old world the spiritual light of love is unquenchable wherever holy love exists.

We hope to make this recognition of the Vale Owen Script and of the gratitude felt towards him who has been raised as the instrument of giving it to the world, a permanent institution. As the messages, from those angelic beings who came to Orford to write them down, spread further afield, so year by year in the future the readers of the script will be asked by this journal to remember All Hallows on Christmas Day. This church should, as time goes on, become each Christmas an outward and visible sign of the inward spirituality of the people, and it is our earnest prayer that each Christmas in the future will show a tenfold increase in the number who have awakened to the all-important fact that man is a spirit here and now, and that holy love is everlasting. If men and women everywhere would but realise that they can acquire this most vital knowledge for the asking, then truly the dawn would be upon the races, the majority of whom are still in the night of doubt, and the prayer, "Thy will be done on earth as it is in

Heaven," would be the password of the nations.

As the years roll by, and each one of us goes to his allotted sphere, let it be the prayer of one and all of us that we be permitted to come back on Christmas morning and join with our brothers and sisters in a heavenly anthem of thanksgiving in the shrine of All Hallows, which stands for all time as a symbol that There is No Death, God is in His Heaven, and all is right with us.

STATEMENT OF ACCOUNTS.

EXPENDITURE.	£	s.	d.
Printing Christmas Cards	8	8	0
850 envelopes	1	14	6
834 halfpenny stamps	1	14	9
Carriage	1	5	8
By cheque to Mr. Vale Owen	68	19	6
RECEIPTS.	£82	2	5
By cheques, postal orders and cash, received from 834 subscribers	£82	2	5

What of the Future? From Arnel.

THE past of the world has been man's past; the future of the world will be woman's future.

The woman has felt this stirring within her as a new thing to be brought forth for the salvation of her sex. That is an unworthy thought, because partial, and therefore inadequate. When a woman brought forth a Saviour aforetime He came as a Saviour not of a sex but of the whole human race. Such will be the outcome of woman's present throes.

Feeling this new thing stirring within, she has set herself about preparing for her offspring. She has been making his clothes. I say "his" clothes, for the garments she has been making are for a man-child. For them she has gone to the same mart where men buy and sell their wares and has challenged them in barter.

"We can do your work," says she. But she does not yet understand that she is putting new wine into old wineskins thus. Well, they both shall perish together.

Meantime woman must learn her lesson as man has had to do. Man has learned where failure lies, yet does not know where to turn for success. With one hand he holds fast to the past; the other he holds out to the future. But that hand is empty yet, and no one has taken hold, nor will do so until he lets go of the past with the other.

The woman now is doing as he did. She is seeking to join with him in his dominance of affairs. Her future lies not that way. Woman shall not rule the race, neither solely nor with man conjointly. She shall guide the race hereafter, not rule it.

As I have before said to you, the evolution of earth has been downward towards the material. Here man led the way, and the suit of armour necessary to such rough conflict with matter fitted him well.

Now the lowest curve of the descent has been rounded, and is just being left behind, and the race has begun on the upward path of spiritual development.

In spirit we know no such dominance of rule as men have fashioned. We know the leading of love. And here woman will lead by guidance when she has learned her lesson failure to rule by dominance.

From the Vale Owen Script,
Weekly Dispatch, September 12th, 1920.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

A HAVEN OF PEACE.

To the clear thinker comes ever the realisation that the true means of escape must be always from the lower to the higher. That is why the man of mental resources finds his retreat in the loftier chambers of the mind—if he has kept them sacred. But even here there is no certain refuge. A host of invading doubts pursue him even into these sanctuaries. For progress—which has been persistent all through the ages, in spite of the cynics—is constantly at work raising the standards. The old gods are dead or dying, the old ideals passing away, the old altars crumbling. The upper chambers of the past have become the basements of to-day. And gradually, but surely, the finger resources of life are being carried to the higher places of the soul. The way of tranquillity is only partially attained in the "good ordering of the mind." And here it is that we find our message and our mission. From the things of the flesh to the things of the mind was the teaching of the Pagan thinkers. But the mind which of old was devoted to the fashioning of codes of conduct and belief has now many new and not always inspiring tasks. To-day it is replacing the old battle of muscle and sinew with a warfare of intellects. To the clash of steel has succeeded the clash of ideas. And now it is the turn of the new philosophy, which is to point the way from the things of the mind to the things of the Spirit. For it is by the Spirit that all the old feuds shall be quelled, the old problems solved, the breaches healed, and the sundered lives re-united. Its consolations abide beyond all the chances of life and the changes of thought. With its great message, "There is no death," it points us beyond the cloudy borders of mortality, revealing a world of beauty, peopled not by supernatural creatures, but by men and women of more perfect mould. Its message is of a Universe of order and purpose in which only the evil decays while the good remains permanent and secure. To the bereaved, to the world-weary, to the strong soul fatigued with the struggle that yields no lasting reward, and to the feeble and fearful, halting by the way, it provides a true Haven of Peace.

D. G.

FINAL LIST OF SUBSCRIBERS OF THE ORFORD CHURCH DECORATION.

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Too Late for Classification.—F. Green, John T. and L. Mills, Mrs. Smyth, Miss Jean Stonehouse, Mrs. A. T. Andrews, Mrs. L. C. Bruce.

TO THE ETERNAL SOUL.

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for Death
Nor atom that his might could render void.
Thou—Thou are Being and Breath,
And what Thou art may never be destroyed.

EMILY BRONTË.

FROM A READER IN SOUTH CAROLINA, U.S.A.

I enclose five shillings extra postage and increased charge for LIGHT. It must be a constant source of satisfaction to anyone genuinely interested in psychic research that we have a magazine so elevated in tone, holding always to the great central truth and refusing to have it clouded by petty issues. The new form of LIGHT is a great improvement. With best wishes.

NEW BOOKS RECEIVED.

"The Still Small Voice," by C. S. Welles (Fowler, 5/- net).
"Well Being," by L. Kelly (Rider and Son, 2/6).
"The Law of Being," by Helen Boulnois (Wm. Rider and Son, 3/-).
"Master Keys," by Captain Walter Carey (Wm. Rider and Son, 3/6 net).
"Essentials of Mysticism," by Evelyn Underhill (J. M. Dent & Sons, Ltd., 8/6 net).

1921.

FROM OUR LEADERS TO OUR READERS.

MESSAGES OF HOPE AND COURAGE FOR THE NEW YEAR.

FROM SIR OLIVER LODGE.

There are revolutionary tendencies abroad just now. Apart from politics, we detect them in the cubist movement in Art, and in the Relativist movement in Science. Strange and paradoxical ideas are examined and developed; they are not scouted as absurd and impossible. And yet there is an old guard of conservatism, resisting these tendencies, and doing its best to hold on to established traditions and customary beliefs. The conflict between the two forces—the revolutionary and the conservative, the exuberance of youth and the caution of age, the launching out into fresh fields and the consolidation of what has been already gained—need not be acrimonious or bitter; for both sides are probably doing good work in holding on to their respective perceptions. It would not be well to move too quickly, and without inertia. When the conflict is over, things will have moved; but they will not have moved so far, nor yet so little, as the extremists on either side expect and hope. Truth will justify all kinds of honest effort, and the knowledge of mankind will have advanced. Certain it is that inertia alone would not have advanced it. The merit of inertia is brought out by active force.

In the psychological region the conflict has more than begun. It has been going on at intervals during the last half century, and the movement may seem slow; it has every right to be slower than the artistic and scientific movements, for the issue is far more portentous. Considering the directly human and vital issues at stake, progress is probably as rapid as is wholesome.

We in this matter belong, in different degrees, to the party of advance; we foresee great possibilities ahead; we hope that the reign of materialism may be giving place to a spiritual revival, of no evanescent character, but founded upon basic fact. We know that the unlimited future before each individual must have a profound influence on life and conduct, when realised; and we have learnt that many things once thought superstitious, and which still seem extraordinary and even miraculous, can be reproduced under proper conditions, and can be scrutinised with the care, caution, and candour, inseparable from any scientific investigation.

To this research many of us are devoted, and some may be pressing even too eagerly forward into the unknown. Against such pressure are ranged forces of opposition, which let us hope are not only well-meaning but useful, though they often seem to us prejudiced and ignorant. The outcome of the conflict is in higher hands than ours, and we can face the future with calmness and undaunted energy.

OLIVER LODGE.

FROM THE HON. AND REV. FATHER ADDERLEY.

I think Spiritualists do not quite realise the difficult position of some Churchpeople like myself who, while sympathising with all psychical research, are beset on the one hand by many of our fellow Churchmen who blindly reject all manifestations as of the devil, and on the other hand by many Spiritualists who very obviously reject the main object of our own faith and worship, namely, the Divine Saviour Jesus Christ.

As a help to a belief in the other world for those who have doubts about it, I think Spiritualism is important, though I am sorry it is mixed up with so much that requires a much more credulous mind to accept than any miracles of the New Testament or even of some of the Old.

It is certainly a good thing in the midst of a materialistic world to find an increasing number of quite sane persons recognising the other world. But as in the case of my fellow religionists, so in the case of Spiritualists, I have no use for a stupid kind of otherworldliness which hankers after a heaven which resembles a prolonged Earl's Court Exhibition. I want an otherworldliness which urges people to go out and spiritualise their everyday politics, home life and recreation. To be assured that the Cabinet would one day have harps of gold and sit on a damp cloud would not interest me at all, but to know that our Ministers were going to settle the Irish question in a Christian way, because St. Patrick had appeared to them in Downing-street, would excite me immensely!

JAMES ADDERLEY.

FROM MISS H. A. DALLAS.

It is recorded of S. Francis of Assisi, that the crisis of his life was determined by the insistent recurrence of the question: "What shall it profit a man if he gain the whole world and lose his own soul?" It was this question which, haunting his thoughts, turned him from a life of self to a life of service. Would to God that the same question might haunt the minds of our people! What will it profit the British race to have won the war against a gigantic tyranny

if, after victory, it loses its soul? That is the deadly peril that confronts us; it were better to be beaten, broken and despoiled. Nothing can save us except the recognition of the Truth; "The Truth can make us free," and that alone. If the people of our land do not grasp the truth that we are spirits, if we do not recognise our spiritual relation to God and to one another, we shall be caught into the swirl of sensual passions and material ambitions, and that way lies the downfall of nations. Upon those who have knowledge of the reality of the spirit universe lies a tremendous responsibility; we must bear our witness faithfully to the truth, and we must justify our witness by our lives. For this were we born into the world at a period of great opportunity and extraordinary peril. God grant that we may not betray our trust or disgrace our mission.

H. A. DALLAS.

FROM MR. STANLEY DE BRATH ("V.C. Desertis").

All social and political events are the outcome of spiritual causes, for the real character and real desires of men determine the uses to which they will put the discoveries of science and the resources at their command. Therefore nothing can be more certain than that the spiritual insight that sees the fitting truth at any given time, place, or concatenation of circumstances, is the one thing most needful. If men desire before all things the victory of good and not their own aggrandisement or gross pleasures, if they feel kindly towards their fellow-men, their action will be good; if they are moved by dogmatism, envy, or ignorance, they will be evil, whatever they may profess.

This will-to-good proceeds from a conviction of the reality of God and the soul. Given intellectual honesty, it does not much matter what form beliefs take. Those beliefs may be extremely simple, as the child locates God in the sky; or highly complex, as immaterial power and love organising the world so that Matter exists to develop Life, Life to develop Consciousness, and Consciousness to develop Righteousness: the soul may be thought of as "the ghost in man, the ghost that once was man," or as the ethereal body animated by the spirit that draws its strength from the Eternal. Each "representation" corresponds to the faculty of the man. The essential is that he should realise truth under such form as fits his mind. We act from our perceptions and our preferences, and call in Reason (or sophistry) to justify these. We have to enlarge our perceptions and purify our preferences. This is the object and purpose of Spiritualism, and this it has abundantly shown that it can do. The great needs of the age are three—Consciousness of God, perception of the Law of Spiritual Consequence, and Truthfulness in word and deed. Given these, all problems are soluble, even the great economic problem of production irrespective of price.

S. DE BRATH.

FROM MRS. PHILIP CH. DE CRESPIGNY.

My views of the future are optimistic. We may still be floundering in the slough left by the war; we may not even yet have touched bottom, but I have a firm belief in the upward trend of evolution, and so far as our own country is concerned, in the goodwill and good sense of the English people. A more widespread belief in Spiritualism will lead to the universal realisation that happiness lies neither in material advantage nor worldly possessions. The time will surely come when man will look back on the dark days of doubt and scepticism and wonder how he won through the suffering, the apparently useless toil, and above all the partings, without the light shed by Spiritualism on this world and the next—and why he beat his wings helplessly against the bars of his cage while the door stood open all the time!

ROSE CH. DE CRESPIGNY.

FROM THE DEAN OF DURHAM.

I am not a Spiritualist except in so far as every Christian is a Spiritualist. For every Christian believes in a spiritual world—he cannot therefore disbelieve in the possibility of communication with that world. The enemy of Christianity, as of all religion, is not Spiritualism but Materialism. Whether particular spiritual phenomena are credible or not depends solely upon evidence. If Spiritualists can establish, as they have done much to establish, the fact that spirits of the dead or dying manifest themselves to the living, they afford valuable support to the doctrine of the soul's immortality. If they can establish the fact of oral or written communications between the dead and the living they enrich the possibilities of life, both present and future.

It is my earnest hope, therefore, that the researches of Spiritualism may in the future be prosecuted, and prosecuted by persons who are competent judges of scientific

truth, and that they may lead to a solution of one of the great mysteries which encompass human nature.

J. E. C. WELLDON.

FROM THE REV. F. FIELDING-OULD, M.A.

The old year limps sadly away, somehow discredited and inferior, and the historian's epitaph will be patronising and critical. But hope strews flowers on the New Year's path, and we all have a bracing conviction, probably unfounded, that things will be better now, and we ourselves more worthy of our destiny.

Some say, but they err, that Spiritualism has abrogated the walk by faith, but they must admit that it has greatly strengthened and enriched our hope.

The Church tends with the gentlest solicitude her elect children, "building them up in their most holy Faith," teaching, encouraging, and feeding them in season and out of season, but for the most part she but wrings her hands over the neglectful and defiant, the scoffer and profane. While the ninety and nine are fed by hand in the safe fold, Spiritualism goes after the lost sheep. A newspaper paragraph, a psychic photograph, a word well placed in the train, at the club or after the friendly meal, and the startled materialist may suddenly perceive the ruinous error which lies at the centre of his philosophy of life.

That this agency may soon become so strong and widely spread that the existence of other worlds, and the fact that the degree of man's happiness there depends upon his present thought and conduct, shall be accepted by every living soul as fundamental truth—here is a hope, and it shall certainly be fulfilled! Then cruelty and lust, selfishness and malice shall presently vanish shrieking into the abyss.

F. FIELDING-OULD.

FROM THE REV. DR. W. F. GEIKIE-COBB.

Spiritualism is an enquiry into facts and not an assertion of value. Hence it belongs to the domain of Science, and is not and cannot be the ground for religion. And this distinction is necessary for those who attack as well as for those who defend Spiritualism. Otherwise the battle-ground will be badly chosen, and the combatants will be fighting for they know not what.

As a dispassionate observer who can lay no claim to the title of Spiritualist, I should venture to urge on all who take a living interest in the phenomena of Spiritualism, whether friendly or hostile, that the careful observation of facts is one thing, and the interpretation of them another. The two are often confused to the discredit of both. In every department of human activity our judgments are naturally, and quite properly, made determinate by the cumulative dispositions we bring to our material. If these dispositions are badly founded, or badly combined, our perceptions and inferences suffer. And Spiritualism is peculiarly open to the danger. Equally so is anti-Spiritualism. The good Spiritualist is one who is practised in the art of suspending his judgment—in what his critics will call the art of sitting on the fence. But even when his observations are well and truly taken, their interpretation is an even more onerous task. Here metaphysics is queen and regent.

So that this New Year's message is one of caution, as well as of encouragement. Spiritualism will come by its own in due time, and time alone will show what that is.

W. F. GEIKIE-COBB.

FROM SUSAN, COUNTESS OF MALMESBURY.

There was a time in my life when Death had laid heavy hands, one after another, on all those I loved and with whose fate my fate was inter-woven. Ill, stricken and solitary, in a foreign city, I sadly sought the reason why I had apparently been singled out for punishment.

Still, I was not quite solitary, for I had a little dog that loved me. It had been ailing and lay in its basket by the fire. Suddenly it gave a pitiful cry and crept into my lap. All through that night I nursed it like a child. As morning broke it died. Then, indeed, I was alone. And, as I thought, deserted; but as I sat by the body of my true little friend, I felt a hand on my shoulder and heard a voice say: "My thoughts are not as your thoughts nor my ways as your ways."

For months the words rang in my ears, and the sensation of the unseen hand pressing on my shoulder never left me.

During the years of the war and the subsequent trials, almost as hard to bear, other words seem to follow my footsteps wherever I go.

"Watchman, what of the night? The watchman said: 'The morning cometh and also the night; if ye will enquire, enquire ye; return, come!'"†

Even a chick must break its egg-shell. It cannot be that God has given us eyes to see, a brain to apprehend, a heart to feel, and yet that He meant us to regard the world as an orange in which we live, the rind of which we must never try to pierce. Must we not struggle towards freedom and the light? Heaven! What light and what freedom! Before eternity and limitless space the mind cowers and shrinks.

Said the ancients: Stand on the edge of space, and throw a spear over; where will it fall? We must not shrink.

* Isaiah lv., 8.

† Isaiah xxi., 11.

but must pursue the truth, whatever that may be. "The morning cometh; if ye will enquire, enquire ye; return, come."

SUSAN MALMESBURY.

FROM VISCOUNT MOLESWORTH.

Just a few lines of encouragement and hope for the New Year and to express my appreciation of the excellent work done by the Editor and staff of *LIGHT* during 1920. The unpretentious little nightlight of old has now become a lumiant of power—a development that has not been achieved without unremitting toil and wholehearted zeal.

Instructive articles from all points of view, with a page of questions and answers, are features which appeal to everyone, and if individual readers will bring *LIGHT* to the notice of friends and secure new subscribers, they will be not only strengthening the position of the paper, but doing good service to their fellow-men. Let all members of the L.S.A. form a New Year's resolution to plant the simple truths of Spiritualism wherever they can find receptive ground. Many people who are scared by the thought of psychic phenomena would readily embrace a philosophical point of view, and once the first step is taken there would not be much looking back.

Psychical research is best left to men who have made it their business—it is with the fruits of their labours that the nation at large is chiefly concerned. The essential thing is to place those fruits in a palatable and attractive form before the public—a task that should be regarded by all of us as a labour of love.

MOLESWORTH.

FROM MR. E. W. OATEN (Editor of the "Two Worlds").

I do not hesitate to say that the coming year will mark the acceptance of the fact of spirit communion by the Churches of the land. Every pulpit will tell forth the fact that the gulf has been successfully bridged and the sting extracted from death.

What does this mean to the Spiritualist? Let us never forget that Spiritualism is something more than the mental acceptance of spirit communion as a fact in Nature. Theology, which has been hitherto concerned with securing academic assent to certain beliefs, must go farther, and Religion must become a practical activity of our lives. Spiritualism rests, and ever must rest, on mediumship, and without the consistent and responsible exercise of mediumistic faculty it must tend to a soporific assent to the opinions of others. We must be eager to develop along right lines the mediumistic faculties of men, and strengthen the lines of communication between the two states of being.

The establishment of private, well-conducted family circles in every home will bring back the nearly lost habit of family prayers, and enable the spirit workers to become a dynamic, intelligent, and co-operative force in the lives of men.

Just as religious belief, which in past times meant the presence of a living Christ in a man's life, has in too many cases deteriorated into mere intellectual assent, so the actuality of a spirit world may become merely a something we intellectually recognise. There must be something greater, viz., the power of the Spirit in a man's life, so that such life is lived in conformity with the eternal laws of spiritual being. It is along these lines that Spiritualism is developing and must develop. Let us not be content with mere dependence on the spirit world, but rather strive for active co-operation with it, and thus anticipate that sure future when on the other side of the veil we shall all be fellow workers in the eternal vineyard of the Infinite.

E. W. OATEN.

FROM THE REV. G. VALE OWEN.

The general purpose of the Only Supreme, and of those to whom, under Him, is allotted the guidance of the nations, can be discerned in any generation by those who are able rightly to interpret the signs of the times. So far as this nation is concerned, such signs to-day seem to indicate, in the present Divine purpose, the leading of the people from the materialistic towards the Spiritualistic point of view, both in aim and motive.

To this upward urge Science has already responded in some measure. Acting on the grand precept, "truth at any cost," she has enlarged the circumference of her operations to include, with the material, the non-material, and hitherto unprovable, ether. Some of her most illustrious sons have prospected further afield into the realm of the spiritual. Pictorial and dramatic Art has followed suit. Psychic pictures and psychic plays are on the increase.

Two other departments of our national life hesitate. Statesmanship, international and domestic (including the industrial phase), is still based on material self-interest. The Church lacks courage to break away from traditional doctrine and practice, both more materialistic than her leaders seem to realise who, reversing the dictum of Jesus, act on the principle that "the old is better than the new." Until these two departments accept the great altruistic spiritual movement and go forward they will act as a drag on progress. When they have accepted it then we may hope, as a nation, to move forward together.

G. VALE OWEN.

FROM MR. ROGER POCOCK (whose life of adventure as missionary, explorer, traveller and author is recorded in his books).

If we, who believe in life, are to convert the believers in Death, we must be united among ourselves, not with cold tolerance for men of alien faiths, and diverse fields of thought, but in an active, loving charity towards all who seek the truth.

Thus, to think centrally and to love universally is not easy, or even possible except by means of prayer. And the prayer which helps me may be of use to others:—

Lord, I beseech Thee, help me in my work
With wisdom, that I may love,
With understanding, that I may interpret,
With counsel, that I may be inspired,
And power to serve magnificently,
With knowledge to strengthen and inform my acts,
With Righteousness, that all I do may be to Thy glory, and
the good of others,
And the Divine Awe to give me reverence;
So shall my life reflect the seven-fold glory of Thy mighty
rays:
A light for them that sit in darkness, and in the shadow of
death,
To guide men's feet into the Way of Peace.

ROGER POCOCK.

FROM DR. ELLIS T. POWELL.

About the necessity of a spiritual awakening there can be no two opinions on the part of any serious student of the social complex. I think, however, that there are the most unmistakable signs of its advent, in the shape of the ever-growing interest in psychic research of the loftiest kind, as well as in the intellectual calibre of the people who are now content to be known as among the enquirers and propagandists. Personally I have no shadow of doubt that the Mighty Strategists of the other plane are behind all these manifestations, preparing the way for a change as sweeping and as epoch-making as that which characterised the birth of Christianity into the world.

ELLIS T. POWELL.

FROM MISS FELICIA R. SCATCHERD.

1921 is luminous with love and understanding, radiant with hope and joy. Man is realising, as never before, that "All's love, yet all's law." Such events as the publication of the Vale Owen Script and the Crusade of Sir Arthur Conan Doyle, following upon the great war, have brought within the grasp of the many the knowledge of facts slowly accumulating during the half-century that has elapsed since Sir William Crookes began his researches.

The miraculous and the supernatural are finding their place in an ordered universe. For years I had witnessed astounding physical phenomena, but the *modus operandi* had hitherto eluded me. Never shall I forget my emotion when, for the first time, in Sir William Crookes' little dark room, I saw how physical objects were sent swirling through space by physical mediumship, and whole series of isolated facts fell at once into their rightful relationships.

The near future will be a period of co-ordination and synthesis. Materialism analyses and disintegrates, Spiritualism synthesises and unifies. The new knowledge necessitates a new hypothesis, since it tends to show the unity and identity of all matter, reducing the various problems of mind and matter to one—the problem of life itself.

In the elucidation of the enigmas of human life and destiny, psychical research, unaided, must fail, as other sciences have failed. Divorced from the whole of which it forms a part, it tends more and more to stultify itself by its unscientific methods, ever, as it were, fogging its plates before exposure, or unstringing its instruments before the performance. Only by giving free play to the intuition and the emotions, to the heart as well as the head, can the isolated facts of psychical science be restored to their true places in the body of truth from which they have been wrested. Lawless psychesection is as futile as ruthless vivisection, and both alike seek for the living among the dead.

Through such agencies as LIGHT, a herald of the New Revelation, the philosophy of Spiritualism is flooding with radiance the dark places of the past. It is providing science with religion, and endowing religion with science. Truths, degenerated into truisms, redeemed from their fallen estate, glow with all their pristine lustre.

The future opens before us, suffused with the glory of that more distant, yet equally assured, future, when God shall be all-in-all, and all creation shall enter into its heritage—"the fulness of joy for evermore."

FELICIA R. SCATCHERD.

FROM MISS ESTELLE W. STEAD.

Brightness! The clouds are rolling away. The healing balm of spiritual enlightenment is restoring vision to eyes that have been blind understanding to minds that have been groping in darkness and comfort to hearts that have been sore distressed. The realisation of the fact that "There is no Death" that what men call death is but the passing to a freer and grander life is coming to hundreds of thousands to-day, whereas before it was only shared by a

few. The powers of darkness may (and do) rage, but we need have no fear. The powers of truth and light are in league against them—the spiritual against the material! Can there be any doubt which will conquer?

So let us go forward with a song of joy on our lips and love in our hearts, united and ready to bear our part and do our best to prove worthy of what Spiritualism in its highest and finest meaning stands for.

E. W. STEAD.

FROM MR. PERCY R. STREET (Leader of the Reading Spiritual Mission).

Men are viewing life in the present time against a dark background. The lurid flames of war have died down and left the sombre clouds of revolution, unrest and starvation. Yet we still speak of Christian nations. "A tree is known by its fruits." Is this heritage of woe the fruits of a faith which declared, "Peace on earth and goodwill to men"? The truth is that in the maze of creeds and dogmas the religion of Christ has never had a trial. "Churchianity" is mainly responsible for present conditions. Can we in the future find a solution to these pressing difficulties? Only in the coming to mankind of a spiritual awakening, only in the realisation of the Fatherhood of God and the true brotherhood of humanity.

The Spiritualist is striving to give to the world the Holy truth. In his Spiritualism he has the Great Interpreter of "the light that lighteth every man that cometh into the world." Through a rift in the pall of earth's dark night he can discern the dawn of a new era. In the light he sees the spirit of Christ surrounded by the shining legions of God's living dead waiting to give their message to a sorely stricken world. To co-operate with them is his task, to work with them for the coming of the kingdom. As surely as to-morrow dawns, so surely will come in the future "Peace on earth and goodwill to men" in the practice of real religion.

P. R. STREET.

FROM THE REV. C. DRAYTON THOMAS.

While psychic research enlarges the conceptions of the scientist, Spiritualism enriches the life of a good man. Communication with friends in the Beyond throws light upon life's meaning and destiny, and is a powerful impetus to all that is highest and best. Multitudes are ready to testify to the wealth of insight, love and power brought into their lives by this means.

Our nation awaits a like uplift. Its ills and pressing problems result from generations of social selfishness. Fear, suspicion and ill-will are restraining our national welfare and limiting the forces of progress. Selfishness is sin, while intelligently directed goodwill is salvation; and this is alike true for nations and for individuals. As the facts of the higher Spiritualism become widely known we may anticipate a determined solicitude for the betterment of all classes of the community. All that is best in the nation has everything to hope from Spiritualism, and only the vested interests of evil have anything to fear therefrom.

The immediate task of those who can bear witness to the truth is to bring it before others with tact and clarity. The witness is just now more necessary than the logician. When the development of mediumistic gifts becomes widespread it will be possible for every inquiring mind to verify afresh "the preamble of all religions."

"Though science scoff, and Church and school condemn,
Our friends still live. We may commune with them."

C. DRAYTON THOMAS.

FROM THE REV. CHARLES L. TWEEDALE (Vicar of Weston).

All those who believe in "The Communion of Saints, the Resurrection of the spiritual body, and the life everlasting," can look back on our wonderful progress in the past year with deep satisfaction, and forward to the coming year with renewed hopefulness and courage. Science is rapidly becoming the handmaid of Faith. The arches of religious belief are being traced down to their foundations and it is being discovered that these rest upon fundamental facts and phenomena of the universe. The stolid unreasoning opposition of Church and Press has been badly shattered and a wide breach made in its walls. It will not be long before these walls fall down flat, and the forces of spiritual progress rush in to victory.

The Churches must "add to their faith (religious belief), knowledge," and the disciples of the modern (yet ancient) knowledge must add to their knowledge, faith. This done, the future is assured. Let the exhortation be the words of the grand old antiphon, "Sursum corda!" "Lift up your hearts!" and our reply—heartfelt and fervent—"we lift them up unto the Lord!"

CHAS. L. TWEEDALE.

FROM DR. ABRAHAM WALLACE.

Each morning, on perusing the daily newspaper, every thoughtful person experiences a certain amount of sadness and depression at the records of unrest and dissatisfaction in all departments of human activity; self-seeking being too apparent in individuals, in communities and in nations; and at home and abroad everywhere are political and social disasters, so that all interested in humanity's evolution must ask the question: "What of the Future?"

Those who have appreciated the truths contained in our Spiritual Science and Philosophy can go forward quite hopefully in face of such calamities, knowing that there must be in all these appearances of would-be evil some great Divine plan in operation, realising with Carlyle that "but for Evil there were no Good, as victory is only possible by battle."

The time has arrived for a fuller revelation of spiritual truth for the people at large. The failing popularity of the Churches is apparent everywhere, but if their leaders recognise in the near future, as I trust they will, that Christianity is a progressive religion, and capable of great expansion; and if they remember, as they ought, that its Founder did not make for Himself any claim more than could belong to humanity at its highest, then great advance will be made.

In my recent visit to America I found that there, as here, Ethical Societies, Brotherhood Movements, Christian Science Churches, New Thought Communities, and all liberal Orthodox Churches, were doing great good, but I found also that the teaching of Spiritualism and the results of Psychical Research were being much appreciated, and were greatly modifying the views of the thoughtful people in that country, as they are doing in our own.

It is being demonstrated to all sincere truth-seekers, on a scientific and experimental basis, which Spiritualistic methods alone can do, that death of the body is but an episode in the true life of the Spiritual man, and that life beyond the Veil is determined by our progress here. When these facts are recognised more extensively than at present, there will be a greater tendency to establish higher ethical standards between individuals and nations, and in the not distant future great spiritual progress may be expected, and still fuller light will come to all earnest souls.

ABRAHAM WALLACE.

FROM MR. G. E. WRIGHT (Author of "The Church and Psychical Research").

Our expectations of the future must be based on a consideration of the past. When we look back on the year now closing we discern—as in no other year—a momentous change in the public attitude towards that great inquiry which—though, indeed, from various starting points, and by different methods—we are all pursuing.

This inquiry has now been recognised and approved in quarters—as, for example, in that great Conference of Bishops of the Anglican Church—where, even five years ago, it would have been noticed only to be condemned.

But recognition brings responsibility. The higher the credit of our inquiry among mankind, the greater the obligation that this credit shall be founded on the impregnable rock of Truth.

Success has its dangers. It may lead zeal to outrun discretion, emotion to submerge judgment. Let all those who have it in their power to influence public opinion in this matter remember that they have under their hands the hopes and fears of man.

Error may bring spiritual shipwreck. The soul which has reached belief in its immortality, by some evidence of supernatural power, cannot but rebound to the nethermost hell of materialism if that evidence is found to be delusive.

Therefore let our watchword in the coming year be "Caution."

G. E. WRIGHT.

FROM THE REV. WALTER WYNN.

I am an unblushing and convinced believer in the inspiration of Biblical prophecies. It may not, therefore, bore your readers if I say that according to the historical exegesis of Biblical prophecy no dates whatever, except general trunk dates, such as 1923 and 1934, are given to guide us as to forthcoming events.

I believe that the last exact date that can be traced in Biblical prophecy is October 5th, or rather 6th, 1918. This, I think, I demonstrably proved. From that date on to the end of 1934, if I read the prophecies aright, no one can predict the exact dates of certain events. We do not know when Christ is coming again, nor can we be absolutely sure as to the exact form of His appearing. But we can be sure that the end of the world's troubles, preceding His appearance, have not reached their climax.

The remaining prophecies, unfulfilled up to date, are shrouded in mystery. I believe the mystery will in some way become clear in a swift and sudden event relating to the Church of Rome. And I also believe that the great Spiritualist movement which is sweeping across the world is a preparation of the human mind for the greatest psychical event. The world will awake within a short time to a spiritual perception of the universe, and all of us will soon understand that the psychics of the Bible were used to outline in symbol form, and predict by actual dates, the veiled purposes of God in past and current history.

I know that all this sort of dogmatic talk must be somewhat staggering and repulsive to many minds, but I pen my words in sincere belief and genuine humility. I cannot understand the world at all if a Mind Who knows the end from the beginning has not got a definite plan concerning it. I believe psychical research will be used to demonstrate this fact, and the part Spiritualism is playing, when purged of certain elements of dross, will be used to cleanse the human mind of many delusions.

WALTER WYNN.

FROM A CHURCHMAN TO CHURCHMEN.

AN APPRECIATION OF A VALUABLE BOOK.

Among the many books claiming to "explain" Spiritualism that pour from the press there are few that are so fair, so logical, and so modest as the little volume of which a notice appeared in a recent number of LIGHT. Mr. George E. Wright's "The Church and Psychical Research" (Kegan Paul, 3/6) is one that can be cordially recommended to liberally-minded Churchmen who feel that the results of psychic research cannot be passed by, but fear to be entangled in the mazes of speculation. Mr. Wright does not deal with the whole subject of psychic phenomena, but very wisely confines himself to the chief aspect that really does trench on the religious ground—the proofs of human survival. He does not touch the metaphysics of personality and the sub-conscious mind, though he fully admits the large share of this latter in producing the phenomena of trance communications and automatisms with which the book deals. His book is written for the plain man, and demands no special knowledge. Its evidences are almost entirely drawn from the Proceedings of the S.P.R., whose painstaking collection of facts and careful analysis make them in the highest degree reliable, and he starts from the postulate "that of two equally reasonable explanations we are bound to choose the least extra-normal. Therefore, if we can fairly explain any alleged communication by telepathy we must do so before we pass to the spiritistic hypothesis. Similarly, if we can explain it by normally acquired knowledge, we must not even go so far as telepathy"; and Mr. Wright includes in normal knowledge that which has been acquired by normal methods, but has entirely passed from conscious memory.

Perhaps the most convincing evidence adduced for the *residua* that cannot be referred to normally acquired knowledge or telepathy is drawn from Dr. Hodgson's account of the "George Pelham" script. G. P. "showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G. P. that, though they (the Howards) had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend. And this conviction was strengthened by later experiences.

In the chapter on the General Objections to Psychical Research, Mr. Wright shows that "the disintegration of personality, as exhibited in trance mediumship, must have been familiar to the early Christians, and was ascribed to the operation of the Holy Spirit, and not to the influence of the Devil." "In ecclesiastical history, right down to the Reformation period, we find this communication tacitly recognised," the custom of attributing to Satan all super-normal happenings being traced to "the gloomy temper of the Puritan supremacy." Mr. Wright adds: "Enough has, I think, been said to show that neither in Holy Scripture, primitive Christian belief, nor true Catholic practice, is there any prohibition of belief in the phenomenon in question. There is obviously no prohibition of the sober investigation of the phenomenon. For our Church, which holds in her hand the open Bible, has never prohibited, but rather encouraged enquiry in every lawful subject."

The caution with which the whole subject is treated will be evident from the following quotation: "The potentialities of sub-liminal (unconscious) deception are so great that the mere assurance of conscious integrity does not lessen the precautions which have to be taken before any communication can be accepted as evidential." As to the charge of frivolity so often made, Mr. Wright quotes an "Imperator" message (Proc. S.P.R. XXVIII., p. 486): "We move in many different ways. We act on the minds of mortal men in many ways. . . . Our aim beneath all this is to teach thee how thou mayest find God, to teach thee to live in Him and obey His laws. . . . We are sent to enlighten thee, and to teach thee how to live, so as to best meet what lies before thee." And again: "Immutable laws govern the results of deeds. Deeds of good advance the spirit, while deeds of evil degrade and retard it. Happiness is found in progress. . . . The spirit of Divine love animates, and in mutual blessing the spirits find their happiness. For them there is no craving for sluggish idleness, no cessation of desire for progressive advancement in knowledge. Human passions and human needs and wishes are gone with the body, and the spirit lives a spirit life of purity, progress, and love. Such is heaven." The final summing up (p. 139) is a plea that leaders of thought in the Church should meet present needs, not by denunciations or "superficial generalities that insult the intelligence of those forced to listen to them," but by considering all super-normal phenomena from the evidential point of view alone; a point of view that leads to the conviction that after all possible deductions for uprush from the sub-liminal, there is a positive residuum of communications for which no solution is possible but that of survival.

The book is written by a Churchman for Churchmen. It is not in its design to give the catena of purely scientific evidence that proceeds from physical phenomena, through the revelation of subconscious faculty, to prove that man is a spirit here and now; and it gains rather than loses in cogency by this limitation to the particular aspect of which it treats.

S. DE BRATH.

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W.C.1. Tel: Museum 5106.

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AT THE YEAR'S END.

We shall have turned to-day the last page of the calendar of 1920—"the year that's awa'." It has been for us in every sense what the old almanack-makers called an "eventful year."

It was of yore the fashion to recite in catalogue all the chief happenings of a year at the year's departure, much as the ancient herald declaimed the styles, titles and achievements of a dead hero or prince. Let us rather endeavour to record the history of the year by a series of general impressions, seeing that some of the great outstanding events in it may in the passage of time become strangely diminished in importance, while small things, hardly noted at the time, turn out to have been the things of real value and significance.

1920 was pre-eminently a year of spiritual awakening—an awakening that went on for the most part below the surface, only throwing to the top, as indications of its working, things that seemed ephemeral, so mixed were they with the bubbles and fermentation of the time. The newspapers reported much concerning Spiritualistic activities—we heard much of "spooks" and the "popular craze," and such like banalities.

Looking over the newspaper files of 1920 the historian of the future will be far better equipped than any contemporary observer for gauging the real value of the events of psychical and spiritual interest recorded. He will read of Sir Arthur Conan Doyle's great crusade, the Rev. G. Vale Owen's scripts, the Congress of Bishops, the Church Conference, and he will see that modern Spiritualism came to the surface in a way that it had never done before, challenging the world's attention, and exacting recognition.

Living—fortunately for himself—at a much later period of the world's history than this present year of grace, he will be able, especially if he is a man of imaginative insight, to see what vast and momentous changes in the world history such events signified. He will see the inner meanings of happenings that seem to the eye of the average observer to-day merely part of the panorama of human life—events that happen and pass into the limbo of old forgotten things.

We who are not over-fond of retrospect—except that the fancy may play occasionally over some pleasant memory or some heroic deed—must perforce borrow the mantle of the prophet, and, looking forward, discern the years in which the sowings of 1920 will have borne great and memorable fruit—one of our wonder-years, but only one of them.

The enlargement of LIGHT may, we hope, be seen then to be more than a domestic episode—but one having a very close relationship to the great Spiritual awakening which is coming on the earth. Our journal has aimed to be more than "an abstract and brief chronicle of the time." How far it has succeeded, the future must be left to unfold.

It has been a year of stress and trial, but only with pain and travail are new births accomplished.

For the present we rest tranquil in the assurance that the Spirit doeth all things well.

We go forward then, leaving time to winnow out the ill things from the good, and to conserve our gains.

Our motto for 1921 is Onward. We are not yet out of the night, but it is "a night of stars" with more than a hint of the Dawn.

SOME EVENTS OF 1920.

JANUARY.

Sir Oliver Lodge, lecturing tour in America.
Sir A. Conan Doyle, lectures in the Midlands.
Passing of Mr. W. T. Cooper, president of the Marylebone Spiritualists' Society.
"Weekly Dispatch" announces forthcoming Vale Owen Script.
"Spirit Teachings," by M.A. Oxon., a new edition ordered.
"Contact with the Other World," by Professor Hyslop, published.
Article in "The Quest" by David Gow on "Spiritualism: Its Position and its Prospects."

FEBRUARY.

Vale Owen Script, first instalments published in the "Weekly Dispatch."
Mr. Horace Leaf and Mr. Chapman Cohen, public debate, Glasgow.
Viscount Molesworth's testimony in "Sunday Express."
Exhibition of Mr. Horsfall's Psychic Pictures at L.S.A.
Miss Marie Corelli, attack on Spiritualism in "Daily Telegraph."

MARCH.

Conan Doyle-McCabe debate, Queen's Hall.
"Pearson's Weekly," symposium on "How I Know the Dead Live."
Ernest Hunt-Father Probert debate on Spiritualism.
Sir A. Conan Doyle, address at the Deanery, Durham.
Church of Rome and Spiritualism, important statement by the Roman Catholic Bishop of Nottingham.
Helen Mathers, passing of.
"Penny Pictorial" begins series of articles by David Gow.
L.S.A. Annual General Meeting.
Bishop of Birmingham's article on "The Church and Spiritualism" in "Sunday Express."
Anniversary of Modern Spiritualism, Sir A. Conan Doyle at Queen's Hall.

APRIL.

British College of Psychic Science opened, Holland Park.
Mr. G. Bernard Shaw and Mr. H. G. Wells, views on Spiritualism in "Strand Magazine."
Retirement of Mr. Henry Withall, Acting President, L.S.A.
Rev. W. A. Reid asks Church of Scotland to appoint commission to investigate Spiritualism.
Mr. Vout Peters, tour in Denmark.
Spiritualism discussed at Salisbury Diocesan Synod.

MAY.

Mrs. Etta Wriedt's visit to London.
The "Globe" publishes opinions of four Bishops on Spiritualism.
Mr. Sinnett at Theosophical Convention on Relation of Theosophy to Spiritualism.
Mademoiselle Eva C. visits London.

JUNE.

Rev. G. Vale Owen, addresses at St. Paul's Covent Garden.
Mrs. Reginald de Koven (New York) in London.
Lady Glenconner, lecture on Spirit Photography.
Dr. James H. Hyslop, passing of.
Dr. W. J. Kilner, passing of.
"The Lowlands of Heaven" (first volume of the Vale Owen Script) published.

JULY.

S.N.U. Annual Conference at Reading.
Lambeth Conference of Bishops meets.
Memorial to W. T. Stead unveiled on Embankment.
"Psychic Research Quarterly," first issue.
Farewell Luncheon to Sir A. Conan Doyle and Lady Doyle previous to departure for Australia.
Mr. H. W. Engholm lectures on the Vale Owen Script.
Mr. J. Hewat McKenzie, visit to America.
Dr. W. J. Crawford, passing of.
The Editor of LIGHT gives evidence before the Lambeth Conference.
Church of Scotland begins investigation of Spiritualism.
Major R. E. E. Spencer reports experiments confirming those of Dr. Crawford.

AUGUST.

Sir A. Conan Doyle's message to LIGHT readers.
Mr. Vout Peters, tour in Iceland.
Mr. Howard Mundy takes office as Secretary of the L.S.A.
Report of Lambeth Conference on Spiritualism.
Sir A. Conan Doyle and Lady Doyle sail for Australia.
Federation of Spiritualist Societies in Belgium.
Telepathy discussed by British Association at Cardiff.
Mr. Horace Leaf, lecture tour in Denmark.
Report of Lambeth Conference issued.
New Catalogue of L.S.A. Library issued.

SEPTEMBER.

New hall of Reading Spiritual Mission opened.

Article by Viscountess Molesworth ("How I Talk With My Dead Son") in "Pearson's Weekly."
Rev. Clarence May at St. Anne's, Soho, sermon on the Vale Owen Script.

Fund started for Dr. Crawford's widow.
Guild of Spiritual Unity inaugurated by Mr. H. W. Engholm.
Sir A. Conan Doyle's opening lecture in Australia.

OCTOBER.

Church Congress at Southend, four papers on Spiritualism.
Mr. Vout Peters, tour in Holland.
Exhibition of Psychic Paintings at British College.
Psychic play, "The Crossing," at Comedy Theatre.
"Spiritualism: Its Ideas and Ideals," by the Editor of LIGHT, published.

Publication of "The Highlands of Heaven," second volume of Vale Owen Script.

"The Phenomena of Materialisation," Dr. Fournier d'Albe's translation of Dr. Schrenck-Notzing's great book, published.

Edison invents machine for recording spirit messages.

Mr. B. D. Godfrey retires from L.S.A.

Cecil Husk, passing of.

Dr. Sydney Alrutz (Upsala) on a visit to London.

First issue in Paris of "Bulletin de l'Institut Metapsychique International."

Psychic Film, "Earthbound," at Royal Opera House, Covent Garden.

Thomas Brothers, physical séance at British College.

Issue of LIGHT (October 30th) in enlarged and illustrated form.

Fresh instalment of Vale Owen Script in "Weekly Dispatch."

"Morning Post" leading article on "The Church and Psychic Research."

NOVEMBER.

Armistice Day Message from W. T. Stead.

Dr. Abraham Wallace, lecture at L.S.A. on his American tour.

Dr. Ellis Powell starts series of articles on Spiritualism in the "National News."

LIGHT begins publication of "Claude's Third Book," by Mrs. Kelway-Bamber.

Publication of "From the Unconscious to the Conscious," Mr. Stanley De Brath's translation of Dr. Geley's important book.

Lord Glenconner, passing of.

"Norwich Circle" established at Norwich.

Unknown psychic "extras" published in LIGHT for recognition.

S.N.U.'s "Urgent Appeal" for help.

DECEMBER.

Fund to decorate All Hallows, Orford, at Christmas.

Sir A. Conan Doyle's article in "Strand Magazine" on Photographing Fairies.

"Rupert Lives!" translated into French and Spanish.

Rev. Walter Wynn, debate with Mr. Coulson Kernahan.

Discussion on Spiritualism in "Pall Mall Gazette."

FROM THE LIGHTHOUSE WINDOW.

The death of Professor Flournoy is announced. His best known book, "Spiritism and Psychology," shows that he admits the existence of psychic phenomena but denies their spirit origin, while at the same time believing in a future existence.

In his preface Flournoy, deploring the fact that in the past scientific investigators have neglected supernormal phenomena, says: "Fortunately, to-day it is almost like forcing open a door which is already open to insist upon the necessity of seriously occupying oneself with this subject, since the official savants themselves have ended by perceiving that there is here a realm worthy of serious investigation, whence issues unexpected light as to the nature of the constitution of our being and the play of our faculties." Theodore Flournoy was Professor of Psychology at the University of Geneva, and his book, which we have quoted from, was translated by Mr. Hereward Carrington and published in 1911.

In the library of the Federal Parliament in Melbourne Sir Arthur Conan Doyle was asked to autograph copies there of his "Sherlock Holmes" and "The British Campaign in Flanders." When the last mail left Australia Sir Arthur was announced to lecture in Melbourne on Psychic Photography.

Experiments in hypnotising a lobster were given prominence in the "Daily Mail" recently. It seems as if our contemporary had never heard of the ancient practice of drawing a chalk line from the beak of a hen. In the same paper, a little earlier, particulars were given, as of a discovery, of the ability of bats flying in a room in the dark,

to avoid wires drawn across the room. This fact is alluded to in Hudson Tuttle's "Arcana of Spiritualism" published many years ago.

A new edition of the "Arcana," by the way, is promised early in the New Year by the "Two Worlds" Publishing Company.

"Mens Sana," writing in the "Evening Standard" about the mediumship of Mrs. Leonard, says: "I am quite convinced that Feda is not a different individual . . . but is a secondary personality, the outcome of the sub-conscious mind of Mrs. Leonard, and functioning through her when she allows her own conscious individuality to be put to sleep in the trance." He says, further, that this applies, of course, not only to Mrs. Leonard, but to all those with "mediumistic powers." If the writer will study the Doris case, related by Dr. Hyslop in his book, "Life After Death," he will have an illuminating explanation of dual and multiple personality.

The discussion on Spiritualism in the "Pall Mall Gazette" was continued by Mr. Meredith Starr last week, and as might have been expected, the Rev. A. V. Magee has not lost this opportunity of airing his particular views. It would, perhaps, disconcert him to learn that all representative Spiritualists recognise and practise what he makes so much of, namely, the exercise of caution in all investigations.

Viscount Molesworth contributed an excellent article to the same newspaper, in which he said:—"The canons of orthodoxy do not as yet countenance intercourse with the spirit spheres, but as spiritual enlightenment becomes more general, and with the proper safeguards of reverence and prayer invariably adopted when holding communion with those on the other side, I do not think the day is far distant when ministers of the Christian Church will give greater prominence to the study of eschatology and all that it embraces."

He concluded with this definite statement:—"I am absolutely convinced that nothing but good can come from a serious study of Spiritualism, and believe that universal knowledge of the truths revealed therein will go far towards attaining the ideals of a perfect brotherhood."

Dr. Hyslop's great activity is reflected in posthumous contributions from his pen in the November issue of the Journal of the American Society for Psychical Research. In an article on "Experiments in Telekinesis," he deals with cases in which rotary motion was imparted, apparently without any air currents or influence of heat, to a cylinder of paper balanced on a needle point.

The cylinder was perforated near the top, and a piece of straw put through it, and a needle put through the straw, so that the cylinder was thus equally balanced on both sides, and rested on the needle point. By holding the two hands, one on each side of it, about an inch or two inches, or even four inches, from it, the cylinder would revolve, sometimes from left to right (clockwise), and sometimes from right to left. The needle point was made to rest on the broken stem of a wine-glass. Dr. Hyslop observed the effect of air currents, but states that the slight rotary motion thus produced did not resemble that which occurred when the hands were perfectly still.

An instrument we have seen, invented by Dr. Mansfield Robinson, of London, produces results similar to those observed by Dr. Hyslop. Those who are interested can see it at the Office of LIGHT.

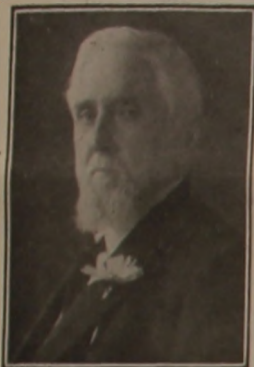
The Diarist in the "Pall Mall Gazette" has the following about a brilliant lady known to many of our readers. He says: "Mrs. Philip Champion de Crespigny, who contributed a vividly personal article on Spiritualism to the 'Pall Mall Gazette,' is not only a well-known novelist, but also a famous artist, both in oils and water-colours. She is now writing her fourteenth novel. Her most popular novel she regards as 'The Rose Brocade.' As an artist, she tells me, she has had seven 'one-man shows' in Bond-street. Her pictures have been exhibited everywhere and favourably received by art critics. She indulges in both landscape and seascape. Having been 'born in the Navy,' as she laughingly says sometimes, she is very fond of the sea, and her sea pictures have accuracy, charm, and atmosphere. In her delightful flat at Artillery Mansions among a number of notable pictures there are two of special interest. One depicts the last homecoming of Nelson after the battle of Trafalgar, and the other Westminster Bridge and the Houses of Parliament."

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

Fifth Article: Continued from the issue of December 25th, 1920.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

in a villa adjacent, of the coming of the Crewe Circle. Mr. David McAllister, who holds an important position in the

Several accounts of these photographs, Fig. I, Fig. II, have appeared in the Press and in "The London Magazine" for May, 1920. Whether authorised or not, they have been lacking in essential details which I now supply. For this purpose it will be necessary to summarise the correspondence and the history of these portraits as briefly as possible.

Mr. Wm. Jeffrey, of Glasgow, telegraphed me to the effect that he was bringing the Crewe Circle to Rothesay for a sail, and would call that day. On receipt of the news, I went into town and purchased two packets of quarter plates—Imperial Rapid—and had one sealed up by the vendor—Mr. William Meldrum, chemist. Returning home I notified Mr. and Mrs. McAllister—visitors to Rothesay—residing

table and with Mr. Hope entered the dark-room and I loaded the carrier. After exposure I took carrier away, developed the plates, and i. and ii. were the result. Taking the packet of plates out of my pocket, I put two others in the carrier, and Mrs. Coates and I sat again. Upon development of these two plates, one had a high light over Mrs. Coates; and the fourth plate, nothing in addition to ourselves. During my absence in the dark-room Mr. Wm. Jeffrey, Mr. and Mrs. McAllister and Mrs. Coates remained in the dining-room and testified that neither Mr. and Mrs. Buxton nor anyone else touched the camera. While Mr. Wm. Hope operated the camera—with Mrs. Buxton in proximity—Mrs. McAllister also took our portraits with her camera. On development of her plates there were no other results on them save that of the visible sitters. This is a summary of proceedings as far as the photographs i. and ii. are concerned. When the party left—with our hearty good wishes—Mr. Hope took the sealed packets of plates with him to operate on, and the balance of the used plates to use on the trip. There were no fees offered or paid.

Mr. David McAllister, being so pleased with what took place on the 30th of June, determined on the first opportunity to visit Crewe. He did so, and in his letter from the Crewe Arms Hotel, dated July 13th, 1914, said:—

"I am very pleased to tell you I had a sitting with our friends. Mr. Buxton was not able, owing to pressure of work (Mr. Buxton is a wood-worker), but Mrs. Buxton and Mr. Hope very kindly sat for me. Two out of the four plates

ROTHESAY TEST PHOTOGRAPHS.



FIG. I.

Photographs were taken in Glenbeg House, Rothesay, June 30th, 1914, Mrs. Coates and myself, sitters. The psychic portraits Figs. 1 and 2 not recognised.



FIG. II.

Egyptian and Cairo Railway Company was on holiday, and as I knew of his interest in Spiritualism and his scepticism about psychic photography, and that his good lady was an enthusiastic amateur photographer, I felt that I would like to have them with us.

When Mr. Jeffrey and his guests arrived Mrs. Coates, in her genial way, entertained them. After lunch I proposed a sitting. The two packets were placed on a little table—the unsealed packet being held in the hands of Mrs. Coates, the Crewe Circle, Mr. Jeffrey and myself. Mr. Hope—under control—described my father and Mrs. Coates' son, David, and intimated that there was a "Methodist lady present who had come down on the steamer with them." I could not make out who it could be and determined to wait. The Crewe Circle had been favourably reported to me, yet this was the first time I had the pleasure of meeting Mr. and Mrs. Buxton and Mr. William Hope. I determined that in experimentation nothing should be left to chance. A large piece of dark cloth used for cabinet was suspended between the gaselier and dining press door, for a back-screen. The quarter plate camera—presented to Mr. Hope by his old patron the late Archdeacon Colley—was examined. I took the unsealed packet of plates from the

exposed have psychic results on them. One shows a face which I cannot as yet recognise. The other has a written message round and round my image (see Fig. III). It is clearly and finely written, and speaks for itself as follows:—

"Dear Friend,—We are very glad you are here, for the lady who manifested at our friend's house at Rothesay is here again with you and is most anxious that she should be known. She gives her name as Lydia Haigh. She was on holiday and left the body at Rothesay on the 13th of September, 1906. We give this as a proof of spirit presence. Please ask our dear friend Coates to enquire about this, then when he has proved this statement, let him convey her undying affection to those she left behind, and you, friend, speak of our mediums and their work just as you find them."

"What do you think of that for a message? I think it is wonderful, and I hope you will try to find out about it."

"Kind regards to Mrs. Coates and self.—Yours very sincerely,

"D. McALLISTER."

Concerning the foregoing, it gave the first hint of the identity of psychic portrait i. I may note in passing, how-

ever, the writing produced on the plate suggested that it came from someone with more culture than possessed by the psychics. Mr. Hope's caligraphy is totally different and inferior to that of the psychograph.

I communicated this information to Mr. Wm. Jeffrey to take the next step, i.e., to get confirmation from the Registrar in Rothesay. It a few weeks' time, Mr. Jeffrey, keenly interested, called upon the editor of "The Rothesay Express," and together they went to the Registrar, the late Mr. Hector MacKinnon. From copy of Registrar's Certificate the facts related of the lady's departure from the body in Rothesay were substantiated. And we were furnished with the name and address of the lady's husband. On behalf of Mr. Jeffrey I sent to Mr. Haigh a full account, including his wife's message, and the photographs i. and ii. In his reply to Mr. Jeffrey he said:—

Crown Cottage, Ryhill.

October 10th, 1914.

Dear Sir,—I duly received your letter of the 6th inst., also the photographs referred to.

I have no difficulty in recognising the photo of my dear wife in the one marked (i).

I have a photo very similar which was taken of her in life, and it is also similar to one which was published in the "P.M. Magazine" in 1907.

I do not know much about the psychic. But if there are any further particulars you would like to know which would be of interest I should be glad to let you have them. —I am, Yours sincerely,

WM. C. HAIGH.

Wm. Jeffrey, Esq.,
15, India-street, Glasgow, W.

On the receipt of this letter my feelings were mixed, with satisfaction that the psychic picture (i) was recognised,

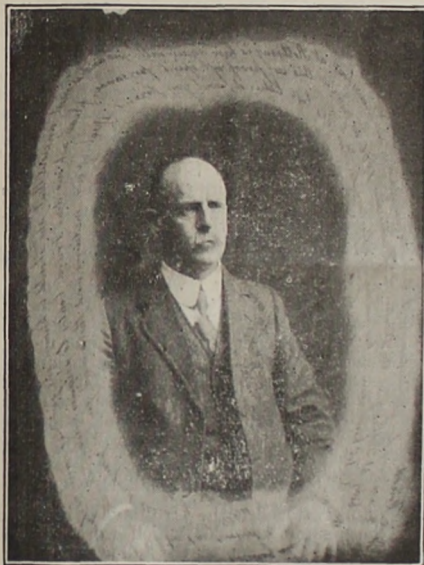


Fig. III.

The spirit message written round the portrait of Mr. David McAllister.

but with a shade of disappointment that a similar picture had appeared in a publication. This notwithstanding the fact of the impossibility of substituting plates for mine in Rothesay. I asked permission to have, for inspection, the cabinet photograph and the "Aldergate Primitive Methodist Magazine." Upon examination of the photograph and the faithful semi-tone in the magazine, I was struck with the remarkable similarity of the three, i.e., the two normal and the supernormal pictures.

I experimented with the photograph and the reproduction in the "P.M. Magazine," and failed to obtain a photograph identical to the psychic picture. Failing, I sent the Budget to Mr. Wm. Jeffrey to get expert advice. He consulted Mr. W. J. West, managing director in Scotland to Kodak, Limited. In his, Mr. West's report, No. 5840, dated at Glasgow, October 22nd, 1914, he says:—

"Dear Mr. Coates,—I have had an opportunity of inspecting the photographs, which you sent to Mr. Jeffrey. In my opinion the psychic photo, the portrait in the Magazine, and the photo on the cabinet card, are of one and the same person, and that the psychic photo could not have been copied from either of the other two. The expression and likeness in the psychic photo is almost identical with the other two, but the *tout ensemble* is slightly different."

This is conclusive, but if not, Mr. Hope had never seen the cabinet photo, and the psychic photo is without the stipple-marks of a semi-tone cut. This is not all, no photograph or portrait of the original of ii. ever existed.

I felt it important to send—on 29th October—to Mr. Haigh a complete statement of the procedure in Rothesay, with Mr. West's report, when returning to the former his lady's cabinet photograph and the Magazine. To which I obtained the following reply:—

31st October, 1914.

"Dear Sir,—I am duly in receipt of the 'P. M. Magazine' for June, 1907, together with my wife's photograph, also the two psychic photographs (i. and ii.) for which I thank you, also the report contained in your letter of the 29th inst., which is interesting. I hope to reply further in due course.—I am, Yours sincerely,

WM. C. HAIGH.

James Coates, Esq.,
Glenbeg House, Rothesay.

Subsequently Mr. Wm. Jeffrey took the opportunity, when in Yorkshire (in connection with his extensive business, Brown & Co., Ltd., saw millers, wood-workers and timber merchants in Glasgow), to call on the gentleman above. It was through these conversations that Mr. Jeffrey learned the name of the original of the psychic portrait in photograph ii. The lady was an aunt of Mr. Haigh and passed away after their visit to Rothesay. The photograph faithfully portrayed the lady and her general attitude when sitting.

Subsequently to the foregoing, Mr. Wright, of Glasgow, and a friend of Mr. Wm. Jeffrey, visited Crewe, obtained there a remarkably clear psychograph or picture of a lady in a sealed packet of plates. Mr. Wright obtained another psychograph—too fine and delicate for reproduction—of which Mr. Jeffrey was good enough to send me a print. On it were words to the following effect:—

"Dear Friends,—There is a lady here who wishes you to push forward her request, named Lydia Haigh."

Upon Mr. Jeffrey being advised of this he communicated the result to the husband of the departed lady. Not only was the identity of the unknown originals of the psychic portraits i. and ii. thoroughly established, but the fact of psychic photography placed beyond dispute.

Mr. Haigh is neither a Spiritualist—his whole outlook in life being indifferent rather than antagonistic—nor is he acquainted with photography or photographic procedure. He cannot conceive how these photographs were obtained, but it is due to his valuable assistance that the identity of the psychic portraits has been established.

The sealed packet taken to Crewe was returned after a delay of several months. Its seals were carefully examined by Mr. William Meldrum, M.P.S., Rothesay, and found intact. The covering was cut through the centre, and the ends inside examined demonstrated the packet had never been opened. Upon development of the plates there were no other results except such as could be produced by either the age of the plates or the packet being put aside in a damp place. Mr. Hope attributed the failure to influence the plates to the abnormal mental conditions produced by the war.

In conclusion I beg to express my thanks to Mr. Jeffrey for this my first opportunity and pleasure in having experimented with the Crewe Circle, Mr. David McAllister—of Cairo—and his good lady for their valuable assistance, and to Mr. Haigh, of Ryhill, Yorkshire, for his courtesy, communications, and information given to Mr. Wm. Jeffrey and myself.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £—, to be applied to the purpose of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

SPIRITUAL HEALING.—E. M. S., author of "One Thing I Know" (John Watkins) has so often had to refuse patients who wished to put themselves under the spirit doctor—Dr. Beale—that she would like to mention that owing to having obtained the services of another psychic worker, Miss "Rose" is now able to take a few more patients. Communications can be made with E. M. S. through the office of LIGHT. E. M. S. wishes to say also that Nurse Rimbrow Jones, a certificated masseuse and psychic healer, has opened a little home for invalids at Hillbré, 11, King's-road, Paignton, Devon. She has now a vacancy for one or two children—paralysed or delicate and needing special care, or would take full charge of any during their parents' absence abroad. Miss Jones already works under a spirit doctor and his band of helpers, and Miss "Rose" will visit the home regularly so that Dr. Beale can give advice.

THE conviction has grown with my growth, and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off.—HUXLEY.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

PART I.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

In order that we may get down to the rock-bottom of the matter, I will preface anything I have to say on the subject by two questions, which I will try to answer.

(1) Have the Churches anything to learn to-day from any other body of persons; and, if so, what?

According to the records of Apostolic and Sub-apostolic times, there were given to the Church certain faculties. Among these were the faculties of healing; raising the dead; clairvoyance, or seeing spirits; clairaudience, or hearing spirits; prophecy, or speaking under control of spirits, the speaker being, sometimes more, sometimes less, entranced; inspirational writing. These faculties, or gifts, were deposited in the

Church by the highest Authority, Jesus the Christ, the Founder of that system of religion which afterwards became known as Christianity, and is so known to-day, although other systems were and are "Christian," in the essential meaning of the term, and among them, the Messianic—or Christian—Church of the Hebrews.

These faculties were in active use in early times. Also they have never been repealed. But where are they to-day? Here and there we find one or other of these gifts emerging into observation. But when this happens they are viewed with suspicion, and the question is raised whether they are the outcome of deliberate fraud, or merely an ebullition of swelled-head or self-delusion. In other words, these gifts, approved by the Christ, their use enjoined by Him as outward testimony of spiritual power, are out of fashion, and not to be tolerated as respectable by any congregation of sober-minded, decent, church-going people. In practice, they have ceased from the Church.

There is now a fervent and sincere longing after reunion. The leaders of the various denominations are trying to find a way. It is one of the most splendid things they have done for centuries. It is an endeavour to get back to the unity of the early Christians. That it never existed, except as an ideal, does not matter. If it did not, it ought to have done. But while we are doing this, why not make a bid for the whole ideal—the reclamation of those faculties which we do know existed, and were practised, in those early times? I take it as granted that this is desirable. If it be so, then I must state my second question. It is this:—

(2) Why should we go to Spiritualism and Psychic Research to find out the way?

Because Psychic Research has shown, by scientific methods of investigation, that these faculties are existent to-day. And because Spiritualists do both possess and use them. Yet the blindness of some of our prominent Churchmen is appalling. Only the other day I heard a bishop, in a responsible charge to the clergy of his diocese, dub Spiritualism as heresy, to be fought and destroyed. I wondered if he ever asked himself whether our Lord was, or was not, a heretic. It seems to be almost impossible to understand how the orthodox can read the four Gospels and fail to see that He was not orthodox but heretical. That is why the Overseers of His own Church killed Him. Overseers of the Churches are adopting the same attitude to-day in respect of those who are trying to do exactly what He tried to do—to spiritualise a moribund system that it may become once again a living organism.

The parallel between the first days of our Era and to-day is startling—to anyone who can break away from the paralysing influence of a standardised system and read with the fresh appreciation of one who views it all from an independent position. Here we have, on the one hand, a great multitude of free-lances, very loosely organised, when organised at all. There are among them great men of science, of

finance, of politics, of art, of medicine, and not a few members of Christian denominations, both clerical and lay. Among this multitude are people level-headed, fanatic, sincere, fraudulent, good, medium and bad. This is equally true as a description of those who composed the Church of the time of Saints Paul, Peter and John. The great proportion of those early Christians was recruited from the off-scourings of the Mediterranean sea-board. There were, in every congregation of them, saints and ruffians. But St. Paul did not seem to set much store by their individual characters. Had he done so he would not have accomplished much in the world. No; he went for facts. Having got them, he threw in his lot with those humble Spiritualists—for that is what they were—and helped them to turn the world upside-down. Yet the personnel of modern Spiritualism cannot hold a candle to some of those early Christians in the matter of thoroughgoing iniquity.

On the other hand, we have the attitude of the Hebrew Orthodox Church and, later, that of the Roman Authority. For a sample of the way in which the former dealt with the new revelation, read the ninth chapter of St. John. It might be headed, "The Wriggling of the Rabbis." It is reproduced in the attitude adopted by many leaders of religious thought in regard to Spiritualism to-day. And these are as entirely sincere in their convictions as were those old-time Rabbis, or the Inquisitors of the Middle Ages who, in stamping out, by invective and murder, those whom they accounted to be heretical, thought they were doing God service.

But those early Christians had within their ranks a fair number of really devoted, Christlike men and women. These went on their way regardless of all the penalties which it was in the power of Church or State to inflict upon them. The faith of Israel had waned with the passing of the ages. So the responsive outward manifestation of that faith had also grown dim and, when Jesus came, it was no more to be seen. This was the Shekinah, the luminous cloud over the Mercy Seat within the Holy of Holies, which was the presence of the Angel of Jehovah made visible. It had passed away and, with it, the age of miracles had passed away also.

Jesus came and restored both. He gave evidence of His possession of those same faculties which were the glory of the Prophets of old. He schooled His followers in the cultivation of these gifts and bade them use them for the benefit of their fellows. They did so and, after the Ascension, they continued their operations fearlessly, in the face of much opposition and many threats. For a small inner circle of them knew that the Shekinah, lost to the Orthodox Church, had been restored to them. Pentecost showed them this. They had the Shekinah, the visible warrant of Angelic presence to aid them in their battle against those who, while they officered a Church divinely founded at Sinai, were in active opposition to the revelation of God in the Christ.

And here, to-day, we have the reproduction of the situation, striking even as to details. But, in my mind, one fact seems to stand out with startling menace. The Church has lost the Pentecostal Shekinah. Is it anywhere else in the world to-day, this luminous cloud evidential of angelic presence? And if it is, then where is it to be found? I give my answer with deliberation. It is to be found within the ranks of the Spiritualists. I have seen it myself, and I thank God for this great blessing. I do not think the rank-and-file Spiritualist realises the whole purport of this fact, any more than the rank-and-file Christian did on that first Whitsun Day. Yet, in the light of events which occurred at Jerusalem at that time, and also at the same place in A.D. 70, I do earnestly ask my fellow Christians, especially those of the Ministry, to think out, with frankness and humility, what is the true significance of this fact: *The Spiritualists have the Shekinah*—which the Church has lost.

THE lesson which every one has to learn is that the heroic and the divine are still present with us, and that the issues which confront us at the polling-booth and in the committee-room offer opportunities for serving God and man not less noble than those which have afforded our ancestors the means of making glorious the history of our race.—W. T. STEAD.

MATERIALISM AND WORLD TRAGEDY.

THE PURPOSE OF SPIRITUALISM.

BY SIR WILLIAM BARRETT, F.R.S.

The Christmas festival just celebrated saw innumerable Christian churches decorated, as usual, with the words: "Glory to God in the highest; on earth peace, goodwill toward men."

But what a mockery these words are at the present time! There is no peace on earth, and very little goodwill toward men. Instead of glory to God the world is doing its best to glorify the Devil. Whilst famine stalks through Europe, and want, misery, and suffering are on every hand, we see greed reigning in the midst of it all. Dissipation, gambling, riotous living, are the daily occupation of many, especially of some whose pockets the war has filled with ill-gotten gains. War always yields an offspring of vipers, and, along with much noble heroism, this is sadly true of the greatest war in history.

Why is all this wretchedness and wickedness so rampant? Simply because the spiritual has been displaced by the material: "Let us eat, drink, and be merry, for tomorrow we die," men say, and are thus living out their creed, a creed lower than the instincts of the lowest animals, who, at any rate, have some regard for their own kind.

And what is the remedy? To create in all men a new heart and a right spirit. Repentance and contrition, love to God and loving service to men are old truths, but ever new and ever true. Let us remember St. Augustine's words, "The son of God became the son of man that the sons of men might become sons of God." Until the world has discovered a higher sense of values in life we shall find the dominant interests of many people in brutal types of sport, and lascivious types of life.

We need to discover God and the spiritual world as *ever-present living realities*, right in our midst here and now;

"Oh, not in distant starry skies,
In vastness not abroad,
But everywhere in His whole Self
Abides the whole of God."

But the churches have largely failed to create in men's minds the sense of the presence of God and the immanence of the spiritual world, because the foundations of their belief have been shaken. Here comes in—I believe through the special providence of God—the wonderful revelation afforded by Spiritualism. Instead of being "creatures of an idle day" we are born to the possibility of an endless life; instead of death ending all, it is only the beginning of "the life which is life indeed"; instead of self-love and self-indulgence being mere transitory pleasures they are sins which, whilst they drag us down here, will mar our happiness and degrade our position in the future life, until we change our heart.

It is the intense conviction, the abiding reality of the unseen—this is the truth which Spiritualism is bringing to mankind. In itself it is only an open door through which the soul can pass to a higher vision. It may be, and often is, the handmaid to true religion. "Pure religion and undefiled," we are told, "is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Spiritualism teaches us the mode of access to the spiritual world, and instead of a conventional and rapidly waning faith in that world, it supplies us with the certainty of conviction. It lays the foundation upon which true religion can build a worthy temple to the worship of God and the service of men. And yet there are vociferous Sadducees in our midst who see nothing but superstition and evil in a belief founded upon an accumulating mass of trustworthy evidence. For, as Lowell truly says:—

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes."

SOME PERSONAL EXPERIENCES.

By H. W. S.

DR. G. E. MORRISON VISITS AN OLD FRIEND.

Before recounting experiences which occurred many years ago, I will describe my very latest, which occurred on the 8th and 10th of December, 1920. I was sitting with a medium who has made a reputation for his wonderfully varied powers, who had called to see me on other business. We had finished that, and he rose from his seat to go, but suddenly resumed it. My daughter at the moment left the room, and we were alone.

I observed that the medium was passing under control, and in a minute or so the possession was complete. Just then my daughter returned, and took her seat. The control spoke, and I recognised the familiar voice of "Black Hawk." He requested to have his eyes bandaged—I supposed because the electric light was fully on. I did as he requested, and he was very particular to have his eyes effectually

covered. I had been reading "The Times" newspaper, which lay upon the table. He picked it up, began to open the leaves, and scrutinise the contents.

He remarked of one picture advertisement that "there were a lot of faces there"; and described another as "that lovely wigwag," and another as "this not wigwag, this plan something—Bournemouth." Then he turned the leaves again, and said, "this very big paper—isn't it?" I said, "Yes, it is the most famous paper in the world," at which he gave a sort of grunt of satisfaction.

Then he said, "Where Mr. E—to-night?" alluding to my son-in-law. I said that he was out. Then he went on to say, "There is a gentleman here who wants to see him—he asking for Mr. E—. He come from China, he say. He not Chinaman—p'raps Welshman—I don't know—but he very wrinkled face and yellow. He not come over long time, only few months. He is a doctor—not doctor for people ill—no, not that sort doctor, but (tapping his forehead) something here—books, papers, writing. [“Doctor of Literature,” suggested my daughter.] Yes—dat it—dat the word, you say it. (As a matter of fact this doctor was a doctor of medicine also.) He say he was here sometime and standing beside Mr. E— when he hear him say to you, 'Will he come?' Dat what he say. He hear Mr. E— say to you, 'Will he come?'"

"I remember it, Black Hawk," I said. "It is true."

"Yes," went on Black Hawk, "and he tell me to tell you dat he crashed your tings about in your bedroom."

"Oh," I said, "I am glad to know who it was that did that. I had suspected somebody else. And I suppose it was he who gave Mr. E— such a fright about the same time?"

"Yes," said Black Hawk, "he go to Mr. E— and wake him up, and make him write poetry."

"You mean those three verses on the Unknown Warrior?" I asked.

"Yes," answered Black Hawk. "He will come again, he say, he want to speak to Mr. E—."

"All right," I replied, "I will tell him all about it when he comes in, and he will be surprised."

When Mr. E— came home I told him that a very old friend had called to see him during his absence. I said, "Do you remember the séance that we attended a few days after the death of Dr. Morrison, the former correspondent of 'The Times' at Pekin?" "Very well, of course I do," he answered. "Don't you remember our conversation before going about Dr. Morrison, and my remark, 'Will he come?' upon which you remarked that it was so many years ago since we were together in Pekin that he would have forgotten me, and it was unlikely that he would turn up after such long absence?" "I do remember it well," and then I related what had been said by "Black Hawk."

Mr. E— was amazed. He and Dr. Morrison had met in Pekin in 1897, before the attack on the Legations occurred, and they became very friendly and intimate. We learnt that the medium had arranged to hold a séance on the following Friday night, and he allowed us to join the circle. One of the first spiritual entities to come and make his presence known was Dr. Morrison, who announced himself by name to Mr. E—, and they had a conversation lasting over two minutes, during which an incident at Pekin of special evidential character was recalled by Dr. Morrison.

While that was proceeding, the control said: "Big Chinaman here now, he say he belong to the Mandrings." "Mandrins," I suggested. "Yes," he said, "dat's the word." But other entities were at the same time pressing upon the control, and the Chinaman did not come into the circle. Probably it was Li Hung Chang, who had very close relations, politically and otherwise, with Dr. Morrison.

The explanation of the disturbance of myself and Mr. E— is this: On the morning of Armistice day, about four o'clock, I was roused by a tremendous clatter of articles standing on a wardrobe in my room. In the morning Mr. E— came into my room and said he had had the most startling fright of his lifetime, being about four o'clock awakened by a voice at his bedside calling upon him repeatedly to "write, write, write." He felt his hand under control, and got pencil and some scraps of paper, and getting into bed again wrote involuntarily the following three verses on the "Unknown Warrior":—

"What password can you give, O comrade mine,
To gain the camp where ancient heroes dwell?"
"Only the password 'Duty,' comrade mine."
"Pass, friend. All's well."

"What countersign, comrade, can you yield,
When by the Sentry you are asked to tell?"
"Only the sign of Death upon the Field."
"Pass, friend. All's well."

Ah! when you seek the greatest camp of all,
Where the massed bands of God's battalions swell,
The Sentinel of Souls will gently call
"Pass, friend. All's well."

PSYCHO-ANALYSIS.—R. M. writes expressing his satisfaction on reading the warning on this subject in *LIGHT*. He refers to patients "whose emotions have been stirred up to fever pitch by inexpert probings into their subjective minds," and who "deeply regretted that they had been used for obviously experimental purposes."

SURVIVAL A NATURAL FACT.

A SYMPOSIUM.—III.



MR. STANLEY DE BRATH.

On the following Wednesday the friends met at the doctor's house.

Doctor: Well, Parson, you promised to give us your view on this question, and how you think that the supernormal phenomena prove the reality of the soul and of a Divine governance of the world.

Parson: As you wish it, I will; but I think I said that the inferences prove that, and I mean the inferences not from the supernormal facts only, but from these taken in connection with normal facts also. All are natural facts.

Hostess (the doctor's wife): I am sure we shall all be interested. But what are the facts on which you rely?

P.: The facts which, to my mind, prove the reality of soul externally to body are (1) recognised materialisations; (2) recognised psychic portraits, taken, of course, under strict conditions; (3) proofs of separate intelligence such as the Wimeroux experiment described in *LIGHT* (1919, p. 13), and "book tests"; (4) reproduction of the handwriting and signature of the deceased; (5) clairvoyant descriptions recognised by friends; (6) apparitions shortly after death, of which there are hundreds described in the S.P.R. Proceedings and Flammarion's book; (7) clairvoyant descriptions of the process of death, showing the integration of the spirit-body, and (8) automatic messages containing personal reminiscences known, or information unknown, to those present. These constitute a vast mass of evidence of great cumulative force. There is abundant proof of all of them, and those proofs have convinced large numbers of persons known as having strong and well-balanced common-sense.

D.: But are they not all explicable by the powers of the sub-consciousness?

P.: If you can show me that the sub-conscious mind of a living person can in one single instance produce an emanation which grows into faces that can be photographed, as in Schrenck-Notzing's experiments, or can move a weight, as in Crawford's, I will give up my conclusions: but the onus of proof lies on you now, as the onus of proof lay on Spiritualists before the present mass of evidence was available. The impersonal phenomena are the objective basis from which I depart; they show that the supernormal facts are facts, though unusual ones. They may or may not be due to "unseen operators," but they make those that certainly are due to unseen intelligences credible to start with. We are admitting the facts, are we not? Otherwise our talk ends here. You can call their cause "an external phantasmogenetic centre" if you like, as did a certain investigator who boggled at the word "spirit."

D.: Well, I admit the facts; go on.

P.: All these facts taken together are, to my mind, explicable by nothing but survival, and being a parson I don't mind the word "spirit."

D.: Spirit is the last thing I will give in to.

P.: All right; we will call them "external phantasmogenetic centres" for short! I am an evolutionist as well as you, doctor, but I hail the view of evolution which sees "the increasing purpose" in it as the development of Consciousness, up to the consciousness of spiritual causes. I see the sub-conscious mind in man as the last manifestation of that creative power which makes the individual, and guides evolution by and through the development of Consciousness. I see it as providing animal instincts, human intuition, and inspiration. I see it as the origin of all physical law and of all love, from the mating of the creatures to the Passion of Christ. "God is Spirit," the Author and Giver of Life, and "God is Love"—all love, in all its degrees, those we can understand and those we cannot yet rise to. I see this Mind as unconscious in the inorganic, semi-conscious in the organic world, sub-conscious in man, and revealed by these despised phenomena as conscious in the Beyond. We cannot ignore the messages once we admit any action of "phantasmogenetic centres," and I have been told "God's love is to us here what sunlight is in your world: we each have all we can hold; like your daisies, each could have no more if it stood alone, it has no less however many there be." And because the Cosmic Creator in His Infinity—from the law of the electron to the most distant star—is too vast, too remote from man for him to feel His nearness, though he lives in Him and moves by Him, therefore we needed the revelation of Christ and the personal warm love—a higher manifestation than any creative power, however vast.

D.: But this is rhetoric, not proof.

P.: No, it is not proof, but it is consistency. It is not

logical to think that evolution culminates, as far as we are concerned, in an individuality that is to be destroyed. The Conservation of Mind seems to me even more a logical necessity than the Conservation of Energy. If that is not so the whole process is meaningless.

D.: But your "governance of God"? Think of the cruelty of Nature, the preying of one on another, the diseases that afflict mankind, the parasites so feelingly described by H. G. Wells, and the miseries of war, and, for the matter of that, of "peace."

P.: As to the cruelty of Nature, you will admit that cruelty is the infliction of suffering. Where there is little suffering there is little cruelty. Now, insects and the lower animals show very little or no susceptibility to pain. Do you admit that?

D.: Yes, they show traumatic reflexes. It is impossible to think that a fish caught with its own eye as bait, is suffering appreciably. I admit that pain must be proportional to nervous development and centralisation, and that animals like worms which have no brain, or mere ganglia like insects, or even undeveloped brains like fish, cannot suffer much. But what about the mammals?

Soldier: Forgive my cutting in, but I have shot a good deal in India, and could tell you many cases showing great insensibility. I have seen a buffalo, out of whose back a tiger has taken a huge bite exposing five or six vertebrae, calmly begin to graze when the immediate danger was past. I have been charged by a tiger both of whose hocks had been smashed by a bullet. And nothing is more obvious to sportsmen than that animals whose existence seems constantly menaced, merely respond to visible peril, and forget it the moment it ceases. They lead obviously healthy and happy lives.

D.: Well, I grant that part of my objection. But how about the miseries of mankind?

P.: That brings me to what I most want to say. They are the inevitable result of half-developed consciousness. How can you have a nervous system capable of great happiness and at the same time incapable of pain? Collect all the suffering from famine, pestilence, tempest, and earthquake. What are they, among the people you have known, compared with preventable diseases and the pain due to human ignorance, vice, and apathy? Look at the endless sufferings caused by the war, not only in the field, but in after-effects. Are not the first as mere dust in the balance compared with the last? Pain is the correlative of survival: what other means is there of teaching an evolving mind that moral misdirection is practically the only cause of human suffering? The Law of Spiritual Consequence is the real government of God. And if we look to our own experience we know that pain, once past, is soon as if it had not been. So it is in the Beyond with the trials of earth. It is an escape, but it is an escape for all; which eliminates the idea of selfish escape. And they do not leave this world, they work for its betterment. And, finally, if man obeyed the promptings of his sub-consciousness to truthfulness, honesty, kindness and industry, as the animals obey their sub-consciousness, he would have little to complain of; and nothing that co-operation and science could not meet. That is my argument.

D.: And very well put, Parson. I don't quite see it as clearly as you do; but I hope you are right.

S. DE BRATH.

WHAT THE CHURCHES CAN LEARN.

The following is a list of the writers of previous articles in this series:—

- 1920—
Oct. 30.—Rev. Chas. L. Tweedale.
Nov. 6.—Rev. F. Fielding-Ould, M.A.
" 13.—Rev. Walter Wynn.
" 20.—Rev. C. Drayton Thomas.
" 27.—Rev. Clarence May.
Dec. 4.—Rev. Dr. W. F. Geikie-Cobb.
" 11.—Rev. Prof. Geo. Henslow.
" 18.—Rev. Ellis G. Roberts, M.A.
" 25.—Rev. Ellis G. Roberts, M.A.

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Miss Slatter ...	2	9	4
D. N. Hindman ...	0	10	0

SPIRITUALISM AND SPIRITUALITY.—Miss E. P. Prentice writes, "I feel daily and hourly that Spiritualism needs spiritualising, for it has its dangers for the intemperate and those who regard it as a fashionable craze. I think all sincere seekers for the truth in this matter should discard Planchettes, etc., and rely solely upon their own intuitions, waiting devoutly for those intimations which come in the quiet of the spirit."

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

CONFLICTING ACCOUNTS OF THE LIFE BEYOND.

"Puzzled" is perplexed by the different accounts he reads of life in the next state. So are many people until they have proceeded far enough into the subject to recognise that they are dealing with a world as human as this, with the same variety of experiences, of tastes, and points of view, and the same proneness to mistakes. (It is hard even for philosophers to grow out of the illusion that a spirit must be infallible.) That, in a general way, is the explanation of the inconsistencies which puzzle my inquirer. The practical way of looking at the matter is that while there are certain differences in detail (which is only natural) all spirit communicators agree that they do live in another state, and that, generally speaking, it is a far happier one than this. And my own experience is that the points on which their testimony is consistent are far more important and numerous than the disagreements.

LIVES THAT SEEM FAILURES.

"Vetchling" writes:—"Some people are sent into the world with talents and abilities which they never find opportunity to use. All their powers are suppressed by circumstances, and their lives seem to them a complete failure. How do you explain such cases in the light of Spiritualism?" I should say that Spiritualism offers the only satisfactory explanation by showing that earth-life is only a minute fraction of the life of the individual spirit, and its apparent tragedies and failures are merely trivial incidents in the spirit's real life. Further, it proves that all talents and powers ultimately gain opportunity of expression, and come to full fruition in a fairer world. The very repression of which "Vetchling" complains may be a good and wise thing, checking what might be untimely growth as the frost checks the flowers until their time has come.

SCARCITY OF MEDIUMS.

To "Investigator," who comments inquiringly on the scarcity of mediums, I should reply that mediums are not really scarce. There are many, but they are nearly all people in private life. It is the professional medium with highly cultivated powers who is really rare. The reason is

not far to seek. The life of the medium is often little better than a martyrdom. He follows a vocation ill-paid and often regarded with suspicion, and a vocation too that is little understood even by those who approve of it. Evidently the world does not deserve many of them, or it would have more. The amateur medium is not very efficient as a rule, but there are some fine exceptions, and "Investigator" may hear of them by making inquiries.

PHYSICAL PHENOMENA.

"Two Students" would gain the latest information on the mysteries of physical manifestations by reading Dr. Crawford's books—the latest is now in the Press—and the great work recently published by Baron Schrenck Notzing. These and others can be seen at these offices, either in the Book Sales Department or in the Library of the Alliance.

WHAT IS THE ETHER?

There is a short question from "Tyro" which even the longest reply would fail to answer. I might say "Ether is the garment of Spirit," but that, although poetical, is not very definite or scientific. If I say it is a substance—not a material one—which fills all space and interpenetrates all matter—even then I am only giving a theory. "Tyro" had better read up the subject in books. Sir Oliver Lodge is the greatest scientific authority upon it.

THE FAIRY PHOTOGRAPHS.

MRS. M. HOPPER asks me if one of the very simplest solutions of the fairy photographs "may not be that the figures shown are those of spirit children representing fairies according to the ideas derived from the stories they love so well? We know that spirit presences desiring to be recognised nearly always appear clothed as known on earth . . . and consequently it seems possible that spirit children may have some such means provided for communicating with their little playmates on this side." This is a very reasonable supposition, and can certainly rank among the eligible theories on the subject, concerning which I prefer at present to express no decided view until the matter has been thoroughly tested.

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SIR ARTHUR CONAN DOYLE.

AUSTRALIAN TOUR NEARING ITS END.

A personal letter from Sir Arthur Conan Doyle informs us that he proposes to sail with his family in the "Naldera" on February 3rd, which would mean his return to England early in April.

His progress, so far as the latest accounts which reach us extend, has been of a highly satisfactory character, as shown, indeed, by previous reports in *LIGHT*. Crowded meetings in some of the leading cities where the "message" was delivered to the public at large have been accompanied by great rallies amongst the Australian Spiritualists, and a wave of energy and revival has travelled throughout the Australian continent. Naturally there have been adverse factors, but these, we gather from Sir Arthur's letter, have taken not so much the form of active antagonism as "a kind of heavy, sullen, stupid boycott"—a phenomenon not unknown nearer home. It is like the impact of a plough against stiff, sour clay, and is more trying work than the combat with energetic hostility, however rancorous. Against stupidity the gods themselves contend in vain; but in course of time the great inert mass is broken up and set in movement and then we get power indeed, slow, perhaps, but irresistible as that of a great glacier, and always in the right direction, as being more under the control of evolutionary forces than of personal factors.

In addition to his lectures Sir Arthur has given many interviews, answered innumerable questions and attended many social functions, including a luncheon in the Parliament House at Melbourne, where he was the guest of Federal Ministers, the Prime Minister, Mr. W. M. Hughes, presiding. He and Lady Doyle were also the guests of the Victorian branch of the British Empire League, at which Sir Joseph Cook, the Assistant Minister for Defence, in proposing the toast of "The Visitors," referred to his having spent a week with Sir Arthur on the Somme, when shells were falling freely around them. Sir Joseph said that although he himself knew little about Spiritualism he was certain that Sir Arthur knew what he was talking about, and his sheer self-sacrifice must command the respect of those who might differ from his opinions. Sir Arthur had sacrificed everything for his beliefs, and what better test was there of a man than that?

As a sportsman, Sir Arthur is quite naturally heard of at the League Football Match, and also at the Melbourne Cricket Club. We hope he had many such recreations, for all forms of manly sport are his delight, and keep his mind fresh and balanced. We learn that Sir Arthur paid flying visits to the provincial cities of Geelong, Bendigo and Ballarat and addressed large audiences. And as the latest bulletins show that he and his family were in good health and spirits (howbeit Sir Arthur himself was naturally under a great strain) we look forward to the mission ending as prosperously as it began, and to giving them all a royal greeting on their return.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Church Service; 6.30, Mr. John Osborn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. R. Symons.

Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy O. Scholey.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. S. Lamsley, addresses and clairvoyance; 3, Lyceum, Wednesday, 8, Miss A. Scroggins.

THE GREENOCK SOCIETY.—Mr. James Coates writes in commendation of the enterprise of the Greenock and District Spiritualist Association, which on the occasion of his lantern lecture on "Spirit Photography," and notwithstanding that its membership is very small, had the courage to advertise freely and take the Town Hall at an expense of nearly twenty pounds. Of his lecture Mr. Coates writes that he had an excellent chairman in Mr. J. W. Walsh, D.C., ex-secretary, Ontario Spiritualist Alliance. The night of the lecture being stormy and wet, the audience was not large, but the receipts covered all outlays and left a balance to the good.

THE PASSING OF MRS. STENNETT.—The Lewisham Spiritualist Church has sustained a severe loss in the passing away of their devoted and esteemed secretary, Mrs. Stennett. She had been suffering for some time from some internal trouble, and was operated on in Guy's Hospital. The operation was apparently successful, but afterwards she sank and died. It would be difficult to meet a nobler or more unselfish character; she gave of her services freely. Much of the responsibility in connection with the acquirement of the society's new hall rested upon her, and it may truly be said that she wore herself out by her work for others. Our deepest sympathy is extended to Mr. Stennett in his bereavement, and we hope that communion with his loved one may soon be granted him.—F. J. S.

TO EVERY READER OF
"LIGHT."

We have great pleasure in announcing that as the result of the notice given of the Rev. Walter Wynn's books in the issue of *LIGHT*, December 18th, 1920, page 470, there has been a considerable demand for the three books, "The Bible and the After Life" (10/6 net, 11/3 post free), "The Gladstone Spirit Photograph" (2/- net, 2/3 post free); "Rupert Lives" (2/6 net, 2/9 post free).

The Rev. Walter Wynn informs us that he has been in receipt of very remarkable letters concerning these three books. A lady writing from Bloemfontein, South Africa, assures him that these three books have been a source of infinite consolation to her since the loss of her son. She says: "The Bible is quite another book to me since having read 'The Bible and the After Life.' I need not say that 'Rupert Lives' I love, and 'The Gladstone Spirit Photograph' leaves no doubt whatever in my mind that we are receiving, and that you have given absolute proof of the fact, undeniable evidence of human survival."

A Baptist Minister says: "It is utterly unthinkable to my mind that any student of the Bible can either resist the logical force of your remarkable work or feel anything other than deep gratitude towards you for your books which are enriching our spiritual vision. We have been brought up in our Baptist churches to get it into our heads that Christ is millions of miles away from us, and that our departed ones who died in Jesus are with Him far, far away. What a contradiction this is of our Lord's own words, 'Lo, I am with you alway.' If He is, and truly I believe it, then those who are with Christ are now with us."

A gentleman writes concerning "The Secrets of Success in Life" (3/6 net, 3/9 post free): "I passed your book into the hands of my son who had recently become depressed, and it had such a tonical effect upon his mind that he assures me it has been worth a fortune to him."

Alongside the books mentioned, "The Bible and the War" (1/- net, 1/2 post free), "Revelation in the Light of the War and Modern Events" (1/3 net, 1/5 post free), and "Grenadier Rolf," by his Mother (10/6 net, 11/3 post free) have also been applied for and should, we repeat, be read in conjunction with Mr. Wynn's books previously mentioned.

It is a sincere pleasure to us to announce that Mr. Wynn's books are having such a phenomenal sale, and we need only say how pleased we shall be if the readers of *LIGHT* will not only purchase copies of them, but circulate them to the fullest extent in their power. You can get these books through any newsagent, but the quickest and best way is to write to the Kingsley Press, Ltd., 31, Temple House, Tallis-street, London, E.C.4, and they will be forwarded by return of post.

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

THE LIBRARY.

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the latest publications, devoted to all phases of spiritual and psychical research, science and philosophy.

MEETINGS.

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TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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"LIGHT," January 8th, 1921.

THE REV. VALE OWEN SPEAKS OUT.

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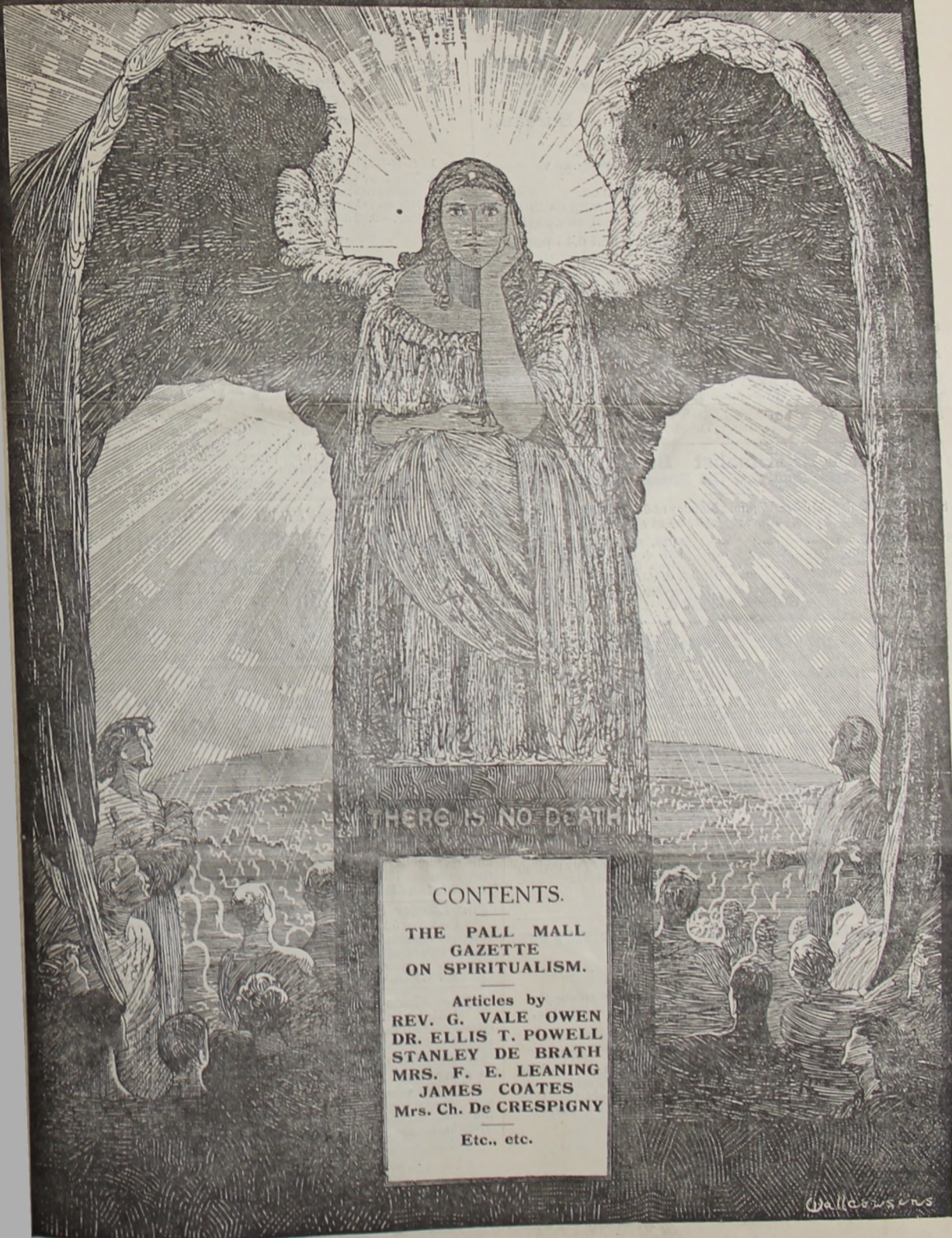
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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

There are a multitude of new-comers into Spiritualism, and although they show a natural ignorance of much that relates to the details of the subject, it is pleasantly noticeable that there is apparent amongst them a far better understanding of its large, general principles than was the case a few years ago. Spiritualism has of late been far more articulate than it was. It has given its message in the general newspaper press many times of late and the message has not fallen on deaf ears. People are awakening to the fact that we stand for the reality of human survival as a fact in Nature. They are growing away from the old superstitious ideas of the subject as a question of unwholesome broodings over graves and sepulchres and unholy trafficking with ghouls, phantoms and spectres. Even their supposed instructors in the Press are finding this out and only the oldest and most backward of them are keeping up the ancient guffaws and stale drollery about spooks and tambourines, which can only delude the very ignorant among their readers.

We are even outgrowing the old unsavoury associations of the term "Spiritualism." We never cared very much for the term in any case. It was too large a term, for one thing, for there are many fine souls who are not attracted by the desire for scientific investigation of human survival and are quite indifferent to "psychical facts," who are Spiritualists in the larger sense, but who, if described by that title, would be greatly disturbed in their minds. Nevertheless, the very comprehensiveness of the word has its compensations. It is so large that it cannot be narrowed down to the acceptance of any small body of doctrine or any special creed. It cannot be monopolised by the followers of any particular school of thought. The prophet Jones, the seer Smith, or the great Evangelist Robinson, may be Spiritualists, but it is certain that none of them can claim that his particular denomination is Spiritualism. It is too large a matter to come entirely within the covers of any book or the confines of any creed. It can take in men of all races, colours and faiths and unite them in the perception that they are all spirits, the children of one Great Spirit in fellowship and service.

"Light" can be obtained at all Bookstalls
and Newsagents.

N. G. brings forward for consideration a fascinating and fertile subject—Atlantis. It is rather a matter of speculation so far as the scientific aspects of the subject are concerned. The existence of Atlantis, in short, is a matter of tradition supplemented by certain geological discoveries which seem to point to the existence, ages ago, of an island continent in the Atlantic. Pierre Termier, the distinguished French geologist, has written on the subject affirmatively. "Geologically speaking," he says, "the Platonian history of Atlantis is highly probable." Of the various occult and clairvoyant testimony one cannot speak with much assurance. Some of it may be true. There is at present no means of checking it to the satisfaction of the evidential standard of everyday life in this world. Thus if a clairvoyant told us of an undiscovered race or region in this world, the statement could only be checked by the actual discovery of the thing described. That is the only test.

* * * *

Now this story of Atlantis, which we in no wise discredit, for there are real physical indications of its having once existed, came down to us on a very slender thread of Egyptian tradition. Plato wrote of it in one of his dialogues, in which Critias is represented as saying to Socrates: "Listen, then, Socrates, to a tale of Solon's, who being a friend of Dropidas, my great-grandfather, told it to my grandfather Critias and he told me." This story is of the overthrow of the island of Atlantis, a great body of land "lying over against the Pillars of Hercules." It is described as being in extent greater than Libya and Asia put together. We need not take this too literally, for we doubt whether the sages of those days had anything like an accurate idea of the extent of Asia. The known world was then very small. In dealing with the evidences for the existence of Atlantis one must not overlook the researches of Dr. Le Plongeon in Yucatan, where he discovered amongst the ruins very ancient inscriptions which he states his knowledge of Egyptian hieroglyphics enabled him to decipher. Some of these writings appear to refer to the destruction of a great island. Of course there are not wanting scientific experts who pooh-poo the whole business, but one gets acclimatised to that, knowing that the scientific pooh-poo has been the accompaniment of every great discovery and revelation since the first syllable of recorded science.

HEAVEN'S LADDER.

We hope, we resolve, we aspire, we pray,
And think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way,—
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the dreamer wakes on his pillow of stone

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. HOLLAND.

THE NEARNESS OF BEAUTY

There is a wonderful piece of classical music consisting of a requiem for a departed soul followed by a "seraphic chant." To those who see the transition of the soul from earth as a part of natural law, surrounded with all the warmth of human love on both sides of the veil, the chant sounds almost like a thin wail, faultless in its musical technique, but unspeakably cold and remote. They feel that it lacks something; there are no lift-tints in it, none of the richness of tone that belongs of right to the affections which, however purified and exalted, need no aid from distance or studied vagueness to make them celestial.

The poet who complained that the rainbow had been robbed of its charm by scientific analysis laboured under a quite natural illusion, which more mature experience would have corrected. The rainbow, like every other thing of beauty, preserves and even increases its charm the more closely it is examined, for then new wonders come to light, and the sense of wonder, unless it has been dulled by misdirection, feeds more delightfully upon the intimate and homely things than upon those whose charm is due only to their remoteness. The mind that can see the angel in the man or the woman, that can discover its heroes in the work-a-day crowd, and its heaven in earthly surroundings made dignified and beautiful by sympathy and fellowship, has passed the stage of the neophyte, and gone far to solve the eternal riddle. There are so many of us who, blinded by the errors of the ages, can see nothing adorable in anything which is not remote and mysterious, and only partially seen or understood. The things with which we stand in close contact have somehow lost their charm. We must look

the angels their fellow-citizens and the celestial country of their dreams divided from them only by the thinnest of partitions. To-day they rub shoulders with the gods, but know not that the gods are amongst them. They esteem themselves so humbly that they demand a heaven that shall be utterly unrelated to earth, and shrink in horror from any manifestations from the Beyond that reflects any image of themselves. All must be distant, unnatural or supernatural—the god cannot be a god if he bears any likeness to a man.

Dreams and distance conceal the realities, but only for a while. For from the dream there must come awakening and the distance will dwindle until the things afar have become near at hand. And then, with a sight more truly adjusted, a deeper vision, we shall see that the waking world is the real world of wonder, that the true mystery of Beauty is not in concealment, but in revelation.

D. G.

HAUNTINGS IN A CITY CHURCH.

In February, 1916, "the smartest Cub in the pack," a little fellow of nine years of age, George Cudmore, son of the Superintendent of the Thames police, was accidentally drowned. On the evening of the following Thursday the Scout funeral service was held in All Hallows Church. When the service was over and the congregation had left, one of the company stayed behind and, after making certain that nobody else remained in the building and that the doors were locked,

The Great Error.—From Arnel.

Men speak of Christ as the founder of their system. So. But the Christ of Whom they spoke was enthroned away back at the beginning of the Christian era, and from thence watched the progress of His Church.

Whenever men asked what they should do in this case or in that, in order that they should not fail to co-ordinate their own acts with His will, the answer was: "Look backward to Him and learn of Him."

And if any man inquired further where he would be able to find the will of the Christ expressed, the answer was that such expression would be found in a book, the book of records of His acts and words. Naught but what was therein found was to be believed as His will, and on His will as therein expressed the doings of Christendom were shaped.

And so it came to pass that Christendom became tied with a tether to a book. The Church truly was alive with the life of Him; His

Spirit filled it up like the living coursing blood in a human body. But that life was being strangled, and the body began to halt, and at last to go round more slowly in that circumscribed orbit.

Truly His words and acts recorded were a most precious heritage. They were meant to be a shekinah to guide the Church through the wilderness of the ages.

But, note you well, the Shekinah went before the Children of Jacob and led them. The Book of the New Covenant did not go before, but was enthroned behind.

The light cast was true light, as from a beacon on top of a hill. But it lighted men from behind and threw their shadows before them.

If they would look to the light they must turn their glance over their shoulders backward. Then they stumbled. It is not of orderly advance to be turning backward in order to see how to go forward.

That was the error then made. "He is our Captain," said they, "and He goes before us and we fol-

low Him through death and Resurrection into His Heaven beyond." But, for a sight of this Captain going before them, they turned round and looked to their rear; which is not, I say, conducive to orderly advance, nor agreeable with reason.

So we began to take hold of the bolder sort and help them on. Jesus had pointed onward to the doing of greater works than He had done, and to His Presence, which should lead men into the truth, not drive them from behind.

So some men there were who, heeding this and understanding, made bold to move forward, confident in this leading. They suffered of their fellow-men, but in the next generation, or after that, the seed they had sown sprang up and bore its harvest.

You will understand, my son, that the mistake men made was to hamper a living, moving Life with a Book. They regarded that Book not what it was and is, wonderful, beautiful, and mostly true, but as both infallible and also complete.

From the Vale Owen Script.—Weekly Dispatch, September 5th, 1920.*

afar for the wonders, conscious that as they approach us we shall be disillusionised. Yet in the world about us is all the stuff of heaven, and in the heart of every discovered mystery a deeper mystery still.

The heavenly messengers, radiant, mystic, wonderful—while at a distance—approach us, and as we fall to worship, they tell us, as the angel of old told the apostle, "We are thy fellow-servants." But is the wonder any the less? Is not the marvel the greater that the celestial world, the highest dreams, the divinest ideals, are all within the compass of human life and thought, rooted in it, and unfolding from it so that every phase of experience open to the soul is interlinked from the lowest to the highest, just as the divine music of Beethoven and Mozart grew in the course of ages out of the rattling of stones, the beating of wood, the clashing of metal by the primeval savages?

All this contemptuous sniffing at the homely and human because it belongs to our estate, all this insistence that the divine and beautiful must necessarily be remote, shrouded in darkness and mystery, arises out of generations of false theology, aided in no small measure by servility of soul, false humility. When, at last, men have awakened to a sense of their spiritual nature and inheritance they will no longer look afar for their ideals of what is divine, they will find

started on the completion of some work he had begun in the vestry. While thus engaged he heard what seemed like the sound of someone moving about in the church. As he stood still to listen he thought he could detect the rustling of a silk dress. He went to the vestry door and looked down into the body of the church but could neither hear nor see anything. Back he went to his work, but a few minutes later he heard the strange sound again, this time more clearly than before. Determined to find the cause, he went first to the south door of the building and then to the north: both were fast. He was returning along the broad middle aisle of the church when he saw at the end of a pew on his right, about three yards before him, kneeling as if in prayer, the form of a woman who appeared to be in deep mourning. He decided to go up to the figure, but had only taken one step forward when it vanished; the pew was empty! He managed to get back to the vestry, secured the key of the north door which he had left on the table there, and took his way down the north aisle. Under the organ loft he turned out all the lights. Then he switched on his electric torch and ventured to turn its long white ray down the centre aisle. There was the figure in the pew as he had seen it at first. He fled!

It may be added that the particular seat where the black form was seen had for many years been occupied by the matron of Trinity House, who had died a year or so before, and of whom little Cudmore had been a great favourite.

—Abridged from "The Trail" for December.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

SPIRITUALISM IN THE PRESS.

THE "PALL MALL GAZETTE" DISCUSSION.

As no important newspaper discussion on Spiritualism can be considered as quite complete without the views of Mr. Joseph McCabe, it was not surprising to find him represented in the "Pall Mall Gazette" of the 23rd ult. He complains that Spiritualist writers obtain public sympathy by falsely representing their critics as dogmatic materialists. This is very malicious of them. That their critics, on the other hand, were in the habit of representing Spiritualists as a small and negligible group of ignorant fanatics and fantasists is, of course, nothing to the point. Mr. McCabe tells us that all this talk about Spiritualism before 1848 is a strained effort to cover its weakness. "It began definitely in 1848." Perhaps it did, in a special form. But it must be a hardy person who would maintain that the existence and the recognition of psychical powers or professed psychical powers are confined to Modern Spiritualism. Mr. McCabe remains a very hardy person, however, even after the drastic examination of his arguments given in Sir A. Conan Doyle's latest book. Mr. McCabe astonishes us by the admission that there is not a materialist amongst the prominent critics of Spiritualism. He says, "Indeed, amongst our philosophers, who are as sternly opposed as scientists to the 'new revelation,' there is a quite general conviction that spirit does exist and matter does not." We could say a good deal regarding the significance of this admission, but we refrain. The statement has an eloquence of its own. We need not underline it.

One more point. Mr. McCabe writes: "But we naturally drop into an attitude of reserve when someone asks us to believe that the ghosts of thousands of millions of dead humans had been hovering round the planet century by century before 1848 and had been unable or unwilling to communicate." We can in imagination observe Mr. McCabe's air of dignified reserve when asked to believe balderdash of this kind. We wonder who asked him. Our own attitude towards such nonsense, were we Rationalists, would have been rather amused contempt than reserve. It is not a matter on which any intelligent person need be "reserved," any more than if he were asked to believe that spirits are continually in attendance on mediums day and night to give phenomenal demonstrations, physical or otherwise. They are rational human beings and have other business to attend to. Has Mr. McCabe no room in his mind for the idea of other (supermundane) stages of human life as rational and orderly in their fashion as this world—perhaps more so?

We are referring to the "Pall Mall" discussion in another column, but we may at least allude here to a letter from the Rev. A. E. Clarke, of Oakdene, Anerley Park, S.E., who is strictly logical. The dead are asleep until the resurrection morning, and to intrude on the peace of the happy sleepers is wicked. Mr. Clarke quotes with approval such phrases as "footling imbecility," "hugger mugger conditions," "puny, pitiful imaginings," and so forth. Well, if Mr. Clarke's contention regarding the dead is correct he is justified in denouncing any Spiritualists who try to "waken" them. We have never met any, by the way. It is the spirits usually who try to waken us. But so much depends on a premiss. It has been said, for example, that if the premiss of the average lunatic, viz., that he is some great personage, be granted, all that follows in his claims becomes reasonable. If he is really Julius Caesar or Napoleon he is entitled to all the homage he demands. Only we have to be sure of the accuracy of the initial proposition. Are the dead really all asleep until the day of Judgment? Let the voices of reason, experience and common-sense reply.

In the "P. M. G." of the 28th appeared a "Reply to My Critics," by Mr. Arthur Lynch, whose first article provoked the discussion. He rails at Mr. Meredith Starr for his credulity. In the articles by Mrs. Philip Champion de Crespigny, Lord Molesworth, and another correspondent he finds the will to believe, and points out that he himself never asks in regard to belief "whether a doctrine is easeful or stimulating, whether it is spiritual or material." He inquires simply, "Is it true?" Of course that is the whole question, and it is conceivable that Mr. Lynch has not a monopoly of this wholesome attitude of mind. From other correspondents whom he mentions "comes the old argument of authority—the learned famous men who believe in Spiritualism." But authority is not to be lightly set aside in this fashion when it reinforces or is reinforced by the writers' own personal experience. Mr. Lynch, whose fighting spirit we do not dislike—it is so much better than stupid indifference—winds up with a thrust at the Rev. A. V. Magee, who says Spiritualism is not a religion. Mr. Lynch thinks it is. Our own standpoint is clear. Spiritualism is not a religion and never can be, but we leave the two oddly contrasted disputants on that point to fight it out between them.

In the same journal of the 29th appeared an excellent letter from Mr. F. C. Winchester, of 9, St. Aubyns, Hove, who comments on Mr. McCabe's statement that "Amongst our philosophers there is a quite general conviction that spirit does exist and that matter does not." Mr. Winchester suggests that the gap between Mr. McCabe and his late Rationalistic colleague, Sir Arthur Conan Doyle,

is only one of degree. This correspondent well remarks that "if all works by Spiritualist writers were destroyed by fire in one day it would be very easy to collect sufficient evidence from the writings of anti-Spiritualists of various schools of thought to prove conclusively the reality of Spiritualism."

On the following day Mr. Meredith Starr, in a reply to Mr. Lynch, remarked that in his view scientists were not scientific in the complete sense of the word. That the dogmas of Science were not much more stable than the vagaries of religion was shown by the endless modifications of the atomic theory and the contradictory theories about the nature of electricity. Citing instances of levitation, he refers particularly to Dr. Crawford's "Reality of Psychic Phenomena," and remarks, "The book is not written in the style of a medieval magician, and it is no longer a question of pooh-poohing the actual facts adduced by Dr. Crawford but of either accepting them or disproving them."

In a letter which followed, Mr. E. F. Wesley refers to a twelve months' investigation carried on twenty years ago. He himself developed mediumship in order to test more certainly the nature and origin of the communications, but, he writes, "In no case could I find phenomena which could be truly traced to causes other than those known as telepathic." Presumably he means telepathy from the living, for telepathy in itself does not exclude communications from the so-called dead. We have only to say that others who have probed more deeply into the matter have established the reality of communications with discarnate humanity. Mr. Wesley should study the works of Dr. J. H. Hyslop.

THE UNSEEN WORSHIPPER.

A PSYCHIC EXPERIENCE IN CHURCH.

J. G. S., who describes herself as a Christian Spiritualist, sends us a letter far too long for our crowded pages, but one which we found of unusual interest. Referring to Dr. Powell's remarks on Dean Inge, she justly condemns the erroneous idea that faith is necessarily better than knowledge—that faith is weakened by a knowledge that the faith is justified. On that point we must all agree, and continue to be puzzled by the purblind attitude of those who refuse to prove by experiment and experience the truth of those things in which they believe. Fear is the probable explanation of this attitude, fear and mental inertia. J. G. S. gives some instances of the way in which her psychical experiences have deepened and intensified her religious faith. We may give one of these in her own words, slightly abbreviated:—

"For years before I joined the church in which I now worship, a devout old couple were members. They had been children in the Sunday School, and brought up their children and their grandchildren in the same form of worship. They were very popular, and held in affection and respect by their fellow members.

"About two years ago the husband, whom I had known well, passed away. One Sunday last summer I was attending the Lord's Supper at the same church, and finding myself in my pew alone I looked round to see where else I should go. I then noticed the old lady (his widow), who was evidently looking for a seat. I signed to her to come to my pew. When she came near me a faint mist appeared in front of her, and preceded her into a seat—a little apart from me—where she sat down. At the same moment I felt a slight pressure at my side, and instinctively moved up, although there was plenty of room between the old lady and myself. We both leaned forward for silent prayer, and again I felt a touch, this time on my elbow as though someone close beside me had leant forward also. And then somehow I knew that my unseen companion—my old friend, the husband of the lady—was present at the service.

"Reverently I thank God that His psychic laws have permitted me to know as well as to believe that there is no death. I thank Him for those psychical researchers whose valour has made these things understandable. A Spiritualist has no difficulty in accepting the miracles of the Bible or of to-day, because he knows that they are in perfect accord with the law of Almighty Love."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	98	2	0
F. Lederer ...	10	0	0
Mrs. Daniell (thank offering) ...	5	5	0
G. E. Wright ...	1	1	0
	£114	8	0

THAT the inhabitants of this world cease their labours and depart through the change we call death is one of the commonest experiences of mankind. That they return again to us, and that the inhabitants of that other kingdom can make their presence felt in this, is like the testimony of Holy Scripture and of human experience.—"Man's Survival after Death," by the REV. CHARLES L. TWEEDALE.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life," "The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

A FRAGMENT OF AUTOBIOGRAPHY.



MR. STANLEY DE BRATH.

A certain plain man, with some knowledge of the political situation in the Roman world after the battle of Actium, and of the history of the Maccabean period in Judaea, and puzzled by the diversity of doctrinal explanations of the events recorded in the Gospels, found himself compelled to read the New Testament with sincere desire for truth but without any theological bias. He was struck at once by the absence of any new formulas of belief.

Apart from the total abrogation of the Ceremonial Law as laid down in the (supposedly) divinely inspired books of Leviticus and Deuteronomy, by the utterances "making all meats clean" (which is negative rather than positive), the transition is from a legal to an ethical basis of spiritual life. *Metanoia*—a change of heart—is laid down as the first and the essential thing, as understandable as it is undefinable. And to this change of heart progressive enlightenment is promised. But no creed of any kind is put forward, and the "belief" in Christ which is frequently insisted on appears to mean trust in His guidance, and could not have involved acceptance of definitions which were not formulated till some centuries later. The claim to be the Messiah of prophecy is distinct, and is repeated by Stephen (Acts vii. 57) as such, with reference to Deut. xviii. 15. Equally distinct is the claim to unity with the Father, though the manner of that unity is nowhere defined. It is sufficiently met by a unity of will, supported constantly by works of power which cannot be detached from the whole context, and by a spiritual insight whose truth the entire subsequent history of mankind confirms. But the whole claim is spiritual (i.e., in the realm of causative will), as opposed to the political Messiahship anticipated by pharisaic dogmatism and Sadducean materialism.

Turning to Principal Lindsay's "Historical New Testament," which gives the Christian documents in the historical order of their appearance, the plain man was somewhat surprised to learn that some of St. Paul's letters were the first of these documents, followed by the Gospel of St. Mark (circ. A.D. 50) which omits the birth stories altogether, then certain other epistles, then the Gospel of St. Matthew (circ. A.D. 80), then that of St. Luke somewhat later, the Fourth Gospel being near the end of the series. This seemed to him to throw much light on the subject; the first gospel being obviously the written supplement to the oral teaching of St. Paul, followed by fuller accounts from other points of view. There is scarcely anywhere in the epistles a claim to anything but human testimony, and St. Luke distinctly states that his materials were carefully collected.

Having neither the knowledge nor the time for controversial and exegetical reading, but anxious to discover some sure basis of historical fact, he then learned that scholars fully admit that the received Greek text of the Gospels was collated by Jerome at the beginning of the 5th century A.D. from differing MSS. of which none, except perhaps the Vatican and Sinaitic codices, have come down to our day. He was thus made aware that "in the fixing of the Canon as in the fixing of doctrine, the decisive influence proceeded from the bishops and theologians of the period 325 to 450 A.D." (Encycl. Brit. "Bible").

With this knowledge, and without venturing into the mazes of theology, he perceived the unreliability of any verbal quotations whatsoever as the foundations for subsequent doctrines, while he found not only the ethical, moral and spiritual inspiration unimpaired, but that all seemingly doctrinal statements in the Gospels are easy of acceptance as long as they are not reduced to those precise and methodic definitions which are properly applicable only to statements of physical facts and scientific inferences from them.

REJECTION OF STRAUSS AND RENAN.

In view of the spiritual power that upheld the early Christians under sanguinary persecutions, and inspired the devotion that reconstructed civilisation on a basis of moral law after the devastations that followed the decline and fall

of Rome, and of the influence this power has had in producing the highest type of human character in all phases of civilisation and in all periods of history, he passed by all attempts by such writers as Strauss and Renan and their later imitators, to reduce Christ to "the Galilean peasant," with the simple remark that an effect can never be greater than its cause. All such efforts rest on the implicit or explicit assumption that to reach truth the supernatural must be ignored, and therefore that the Appearances after the Passion simply cannot have taken place, and therefore that this event to which St. Paul adduces his own and other witness, never happened, thus cutting away the quite obvious and sufficient reason for the conviction of survival which so constantly supported the early Christians, and gave a reason for their own enthusiasm and the power of their doctrines over their hearers, in addition to the attractive notion of the equality of slave and master before God.

MODERN MATERIALISM.

But though the assumption at the root of all similar works weakened their purchase on his mind, the clerical admissions that "the age of miracles is past" seemed to give a sanction to the main contention of modern materialists. Shaken for many years of his life, during which the materialistic school of Clifford, Tyndall, Mill and Lankester was in the ascendant, by the dogma (for it is dogma), that "Miracles do not happen," he was awakened to the essential falsity of that dogma firstly by Alfred Russel Wallace's demonstration that its validity stands or falls with Hume's definition of "miracles" as infractions of natural law by supernatural power: and, secondly, by the evidence of his own senses that miracles do happen, though they may be referable to higher powers existing in the natural order. If "miracle" is defined as "an effect inexplicable by known laws, produced by an unseen intelligent agent," the whole argument based on "the uniformity of Nature" falls to the ground. If I stir up an ants' nest in a wood that is doubtless a miracle to the scientific ant convinced of the uniformity of Nature.

THE FIRST-HAND EVIDENCE OF PSYCHIC RESEARCH.

This evidence came in the materialisation of two well-known forms, one being that of a brother seven years deceased. Both were seen by two other relatives as well as himself so that he could not think the appearances subjective or imaginary. He did not think then, and does not think now, that these "ghosts" were the real persons, but the experience caused him to spend a year in hard study both experimental and literary, of the whole subject of psychic research. It showed first-hand knowledge to be at least possible; and, after the thirty years that have subsequently elapsed, he has found nothing to traverse and much to confirm the *ad interim* conclusions then reached. Those conclusions were that the soul is real, and that God is. That "God is spirit"—the Creative Power that fills the universe as the ultimate Source of all its activities—and that "God is love"—the one eternal Principle that illuminates the spirit of Man, are confirmed by all that he has since learned through keeping within the bounds of that present relativity of Matter, Energy, and Mind which determines our mentality, whether we will or not, though admitting of course that the explanation of their interplay involves the very deepest problems of psychology which can only be solved by consciously attempting to transcend those normal limitations.

But the supernatural phenomena at least show decisively that there are faculties in man which cannot have been produced by adaptation or selection. To the plain man they prove the existence of what (without definition) is called "the human spirit," not necessarily externally to man, but in man; and he agrees with Myers that without the objective supernatural phenomena it is probable that a century hence no educated man would have believed in the resurrection of Christ, whereas with them probably none will disbelieve it.

THE INCREDULITY OF THE CHURCHES.

Those who question Myers' dictum have but to turn to Dean Inge's Outspoken Essays to see how easily a finished scholar may lose himself in re-criticising criticism if he refuses to look also at primary experimental facts. The Dean tells us (p. 33) that he is convinced that "miracles must be relegated to the sphere of pious opinion." "Super-naturalism, which from the scientific point of view is the most unsatisfactory of all theories, traversing as it does the first article in the creed of science—the uniformity of nature—gives, after all, a kind of crude synthesis of the natural and the spiritual by which it is possible to live." "And so, instead of the blessed hope of everlasting life, the bereaved have been driven to this pathetic and miserable substitute,

the barbaric belief in ghosts and daemons, which was old before Christianity was young." "What is to be the fate of that large majority who, so far as we can see, are equally undeserving of Heaven and of Hell? To these questions no answer is possible, because we are confronted with a blank wall of ignorance."

This, to his great surprise, the plain man finds to be the usual attitude of the official exponents of Christianity, though no inconsiderable number of the clergy do not take the view of the Dean of St. Paul's. The Report of the Committee on Spiritualism to the Lambeth Conference of 1920 "welcomes enquiry conducted in a reverent and scrupulous spirit," and although Resolutions 55 and 56 impose a doctrinal criterion, the door is at least opened to consideration of the phenomena, whatever inferences may be deducible from them. To those who think that the divinity of Our Lord implies the everlasting supremacy of those moral qualities and spiritual power and insight which He exhibited in their perfection by His unity with the Eternal Father, there need be no fear that any conclusions drawn from facts can touch that verity. And in any case no conclusions can be anything but those of the fallible minds that draw them. The value of the supernatural facts lies in this—that they demonstrate the reality of the human spirit and its survival of bodily death alike to those who need such proof before they admit the existence of soul at all, and to those who give a mere assent without much considering the practical obligations which that assent implies. But it cannot be denied that most of the clergy look on these facts—I do not speak of theories—with dislike, disbelief, open condemnation, or tentative and qualified disapproval. The plain man recalls at least four great opportunities, in each of which the Church has lost influence by following timidly in the wake of science and public opinion instead of boldly leading, as her position entitled her to do; and he ventures to hope that this last great opportunity will not be lost as others have been. To deny the facts is to make defeat certain, and to repeat the story of Galileo.

(To be continued.)

PHYSICAL PHENOMENA AND DARKNESS.

AN OLD INVESTIGATOR'S CONCLUSIONS.

We give the following chiefly for the benefit of new inquirers unfamiliar with the delicate conditions of experimental work in physical phenomena. It is taken from "The Purity and Destiny of Modern Spiritualism," by Thomas Bartlett Hall.

One of the first objections raised by inquirers into physical manifestations, and perhaps their chief stumbling block, has been that the phenomena are, for the most part, though not always, produced in comparative darkness.

But it should be remembered that the want of light takes away only one method of proof and identification, namely that of sight; the other senses of touch and hearing being still free to act, while the evidence so obtained is confirmed by proofs of intelligence and independent action on the spirit side, quite precluding the possibilities of automaton work. Besides, the difference between the self-luminous quality of the spirit form and that of the medium in the dark cabinet or room was a veritable fact, and has been noted by observers over and over again; a fact of vision, and one which no one who has experienced it would admit to be ocular delusion, the vision being confirmed by the contemporaneous testimony of the sense of touch, the hand of the spirit form being distinctly held.

In a general way the necessity for exclusion of sunlight from the materialising séance rooms has been illustrated by reference to other operations of Nature, which at their inception require concealment and darkness as necessary conditions. Direct sunlight is, for instance, too strong for the ordinary germination of seeds, which for the most part have to begin the process of building up material elements about their inherent spirit forms, under cover of the soil, though that soil needs to be vivified sooner or later by the sun's rays falling upon it. In its incipient movement the life of the plant which is to be, or what may be termed its spirit, cannot bear the direct power of light. All animal life, including man, shows similar concealment to be necessary at its inception. Is not the ordinary process of developing photographic plates in a dark room another illustration of this common necessity?

Perhaps this obstacle to belief may be lessened, if not wholly removed for some minds, by their considering what are the functions of sunlight in producing all natural phenomena. Is it not through the power of the sun's light that all forms, once started into being, are able to gather to themselves the elements which constitute their natural, visible composition and growth? We know how plants deprived of sunlight sicken and grow pale and feeble, if they do not die; seemingly unable to draw from the earth and atmosphere the elements which constitute their proper bulk.

As the sunlight is thus essential to the aggregation of material elements into living forms, so it is powerful to hold together the elements when once thus incorporated. Deprived of its sustaining power those elements tend sooner or later to feebleness of tension, and finally to disintegration.

Now, it appears that the operation of materialisation of spirit forms is to disintegrate temporarily the elements, or portions of the elements, constituting the physical form of the medium, and appropriating these to the use of the materialised spirit form. Interesting experiments have been reported, in which the medium in the cabinet was seated in a chair upon platform scales, so arranged that any change of weight would be shown outside. When the spirit forms appeared, it was testified that a noticeable reduction of the avoirdupois weight of the medium was indicated. The operation must plainly be easier in the absence of sunlight, the power which originally was so important a factor in bringing those elements together in the body of the medium, and helps to keep them there in daily life.

On the other hand, the sudden introduction of light upon a materialised spirit must operate to send instantly the denuded spirit of the medium to resume possession of the elements properly belonging to it, which had been drawn away for the purpose of material clothing to the spirit thus manifesting. Such has been the experience in cases of exposure attempted in this manner by parties little understanding the conditions with which they were thus seriously, and sometimes dangerously, trifling, at the expense almost of the life of the medium.

From all time the history of ghost seeing accords with this partial explanation. To make themselves visible to the natural eye or susceptible to touch, the spirits rising, as it has been generally termed, have of necessity borrowed temporarily of some form already materialised through the action of sunlight, and been able to retain the borrowed clothing only until the cock crow warned of the coming morning. By parity of reasoning it may be understood why a dim lamp light is more favourable to the manifestations than equally obscure day light; the lamp light being a reduced form of the original sun light, and so less powerful to resist the work of disintegration performed by spirits for their materialisations.

Again, it is a matter of common observation with all inquirers that there is a force in the sun's rays more or less felt by everyone sensitive enough to permit the exercise of any form of mediumship, when the spirit influence draws near to control. Pain in the head and increased exhaustion are very commonly experienced by mediums when exposed to too strong light during the exercise of their peculiar vocation; and this particularly at the beginning of their development. The sun light is too coarse, or too strong, for the finer conditions of spirit life; the rays, which are themselves materialised forces, as it were, striking too heavily upon the sensitive spirit, and causing the spirit, as well as the medium in sympathy, to shrink from its sudden or too powerful approach. If the mediums and their controlling spirits are thus sensitive, we can understand how the materialised spirits must be equally, if not more, quick to shrink from too strong light, and so find a reason for entire exclusion of light at the inception or taking on of the materialised form, and then for subdued light when they come out to be seen by the séance circle.

Another reason for the exclusion of sunlight at these materialisation séances is in the difference between the light which seems to belong to the spirit-spheres and that to which the natural eye is fitted. There is a wonderful luminosity of the spirit forms varying in degree according to their conditions, and perhaps with the greater or less refinement of the observer. This light pales and disappears before the natural day, as the stars of our evening skies do when the morning comes, so that the spirits present could not easily make themselves visible. Such was the light before spoken of as observed in the materialised spirit forms; a peculiar transfusion of mild phosphorescence making them appear self-luminous, which would have been obscured by the stronger rays of external sunlight. This light of the spirit-spheres has been often testified to by clairvoyant mediums as something beyond the power of description.

To the further, and not uncommon inquiry of doubting minds, "Why do not the spirits thus appearing give us some valuable information?" one simple reply is, in the words of another, "the mere fact of seeing or sensing a departed spirit is of itself great information. Even a few raps from over the river, telling us our departed friend is alive, is information by the side of which all other information pales." Indeed, it is the very stupendous character of these manifestations, these form materialisations, when first witnessed, which rouses all the forces of unbelief so promptly, and makes the essential mental conditions of childlike receptivity for the moment so difficult, often so impossible for the observer to retain. Instead of complaining that so little has been gained in the developments of these sixty or seventy years, rather is there occasion for wonder that such progress has been made in so brief a period, and to accept the promises given that the way will yet be open for manifestations far beyond our hopes or imaginings.

THE FAIRY LEGEND.—We hope next week to publish an article by Miss Mary Monteith (author of "The Fringe of Immortality"), containing some striking modern instances of activities of fairies and nature spirits.

"Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear, and with a manly heart."—LONGFELLOW.

THE DEVELOPMENT OF WILL, AND THE INNER SENSES.

By MRS. PHILIP CHAMPION DE Crespigny.

Belief in any form of continuity of existence, a continuity progressing in orderly gradation, must surely carry with it the belief that during life on the physical plane we build up the bodies suitable to the vibrations of more subtle matter. That action here should create automatically the bodies for future states of being, appears to be a more reasonable hypothesis than that such bodies are created by some outside agency, apart from our own sources of energy, ready for us to step into on release from the physical vehicle.

That the main tendency of thought or action in the individual finds its reflection in the body of dense matter is self-evident. A man's trade or occupation will impress different peculiarities of development upon limb and feature: with certain limitations the moulding of his body is greatly in his own hands. The personal presentment of the athlete or open-air man will be different from the scholar or clerk or anyone chained to a sedentary walk in life. The sailor, the flying-man, with his quick, bird-like eye, have totally different characteristics from the slow-moving deliberate son of the soil—characteristics plainly written on the aggregate of physical atoms which we call the body. A man's prevalent mood becomes stamped indelibly on the face; benevolence, discontent, lightheartedness, will each leave its permanent seal on the features, his habits coarsening or refining the vehicle of his consciousness, betraying secrets that all may read. "As a man thinketh, so he becometh," says Buddha, and if this be true of the grosser particles of physical matter responding with so much reluctance to the spur of the mind, how much more is it not likely to be so with regard to the more subtle vehicles through which the emotions and mentality find means of expression?

THE FINER BODY.

In true continuity there can be no gaps, no unfilled spaces; each step onward being an almost imperceptible acceleration of vibratory action. On relinquishing the body responding to the environment of physical matter we shall surely find the consciousness clothed in a body less dense, less material, susceptible to vibrations outside the touch of our senses here, but in tune with the more rapid vibrations of the next plane; that inner body which, interpenetrating the physical, grows and develops with it, assuming the characteristics both outwardly and inwardly that our habits here of thought and action impress upon it, and at the moment of so-called death, attracted automatically to the region where the vibratory conditions are in tune with its own. What those conditions are to be is decided by our lives here; we make our own heaven or hell, reaping what we sow. As the higher rate of vibratory energy reaches towards the spiritual, the lower towards the material, the war between flesh and spirit goes on, and in just such degree as we allow either to prevail, purifying or coarsening the inner bodies by the exercise of will, so shall we find ourselves in the heaven or hell of our own making, each going, as in the case of Judas, to his own place.

It is not only along lines of morality, clean-living and altruism that these inner bodies may attain the higher altitudes of the conditions we call Heaven. Evolution demands progress in all directions; will-power, clear-thinking, the exercise of thought and its creative energy, crystallisation of imaginative conception, all are important items in the development of the vehicle that is to serve us for expression in the less limited conditions of the next plane. If we can bring into activity the senses appertaining to that vehicle while still trammelled by the inhibitions of dense matter, it is obvious that on entry into the higher state we have a more favourable chance of progress than individuals who have never aroused such faculties from their latent condition.

A few are born into the world with these faculties already active; clairvoyance, clairaudience, impressional writing, and so on being the result. Why some should be so gifted naturally and not others is a question that might equally be raised with regard to the distribution of genius or talent of all kinds. But as all men have the inner body, unfolding with the physical, so all have the potentialities latent that are capable of development.

It has been said, the soul is a human dynamo; but if by the soul the self is meant, it is more than a dynamo—it is the driving force behind the dynamo. The brain, the machinery of the body, make up the instrument through which the self manifests; the will, that mysterious power of initiative, defying analysis, is the force without which the instrument is useless.

THE POWER OF WILL.

Towards the awakening of the inner senses, latent in most, the first step is the development of the will. Man's will is one of the most potent driving forces in the universe, and in the spontaneity of this power surely lies the outstanding evidence of its divine origin. All organic matter is endowed with it, all can exercise it in more or less degree; none can say how nor whence it comes. The most trivial action—to rise and cross the room, the enunciation of a phrase, the chemical changes in the brain tissues resulting from the effort of concentrated thought, are all

prompted by the apparently spontaneous generation of the force we call "will." The physical particles of the brain, and through the brain the nerves and muscles of the body, are servants of this force, intangible, imperceptible as any other natural force, yet capable of being put into operation by the least of us; a servant that requires training but nevertheless potentially obedient to the urge we are all exercising as a matter of course every minute of the day, without consideration of the stupendous mystery that lies behind or of the unlimited potentialities to which it points.

For man's will, the active side of divine consciousness, capable of development into transcendent powers of achievement, is swayed hither and thither by outside influences, often against his better judgment, yielding without an effort to the fatal allure of the line of least resistance.

The growth of the will into ultimate transcendence over physical matter, of which it is capable, would seem to be the most essential part of human evolution, all achievement being of necessity dependent upon its exertion; the attainment of virtue, active or passive, depends upon the mastery of physical environment through the effort of the will. To be master of oneself, of the elements of matter of which the body is composed, is to be potential master of the world, and until the will has control of the vibrations pertaining to this plane, it can hardly hope to find itself in control of those that are higher.

That storehouse of occult secrets, the Bible, persistently advocates the paramount necessity of mastering the flesh, of imposing the will upon the rebellious particles of which the physical body is composed, until not only are the temptations of the flesh subdued, but the brain is under such complete control that thought itself becomes the slave of will instead of its master. Through government of the flesh we attain the power to rule the conditions around us, to become the arbiters of our own fate, and as the great Teacher Himself asserted, to work "miracles" even greater than those He performed for the good of humanity. He also, obeying the everlasting law, went into training for the necessary development. While within the limitations of the flesh, the law of God that bound it, bound Him.

THE PURPOSE OF FASTING.

Fasting is one of the methods through which such access of power can be obtained, and by which we achieve the mastery of circumstances that would otherwise master us. Were the potentiality for such control not latent within us, man would be a mere puppet pulled by strings in other hands, justifiably fatalistic, irresponsible, a shuttlecock for the sport of fate. If the potentiality be there in the smallest degree the limit to be placed on its development becomes a matter of experience, and cannot reasonably be subjected to arbitrary ruling. If man be the sport of circumstance, to blame him for results would be not only unjust, but absurd; if master of it, more or less, then surely it lies with him whether it be less or more? And already man's will has achieved a certain control of physical matter; through command of his limbs and mental capacities, the sweeping of obstacles from his path, and the influence exerted on the brains of others, the underlying law has been visibly demonstrated, leaving the ultimate fulfilment a question of degree.

The fasting includes all forms of self-denial and is not necessarily a matter of food; the action of the will upon the physical body being the object in view. Exhortation to prayer was always accompanied by the injunction to fast—an injunction inspired by an inner knowledge of natural law. Christ always preached the law—the law He came to fulfil, not to destroy. The fasting in the wilderness was for the attainment of an end, the gathering of power through which to work the "miracles," those triumphs of mind over matter, which followed. The temptation at the end of those forty days was the final effort of the physical, obeying its law and striving after the lower rate of vibration that leads to the great enemy of evolution, inertia. Through the supreme power generated within Himself by the development of will through self-repression, He knew the world and all that it offered lay at His feet did He choose to claim it; not figuratively, but actually. The power was there—the use of it for good or evil lay in His own hands.

(To be continued.)

THE INFLUENCE OF THOUGHT.—Mr. H. Ernest Hunt has produced a healthy and invigorating book in "The Influence of Thought on Health, Wealth and Happiness" (William Rider and Son, Limited, 5/- net). The author is writing on a subject of which he has made a thorough study, and the suggestions which he offers are all such as if followed would make men and women happier beings. Mr. Hunt, indeed, has a chapter on "Thought and Happiness," and he says therein: "The life that brings lasting and growing happiness is the life best lived. Conversely, if we are to find that happiness it will be by first finding out the laws of spiritual growth and evolution and thereto adjusting our philosophy and ideas, and in accordance therewith basing our daily lives and actions." Among the subjects treated are "Dominant Ideas and Action," "How Thinking Rules the Outlook," "Effects of Suggestion," "Mental Poisons," and "Health and Holiness." We can strongly recommend this wise and stimulating book, whose influence cannot fail to strengthen and enrich the lives of all who follow its precepts.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

PART II.

Having endeavoured to clear the ground a little I want to try to show that there is a real fund of material awaiting investigation at the hands of the Church. It is found in the reports of those who have investigated this subject. Not only are the journals of the Psychical Research Society full of interesting material, but, for those who know how to sift it, there is much also in those numerous books which have been published by private individuals. But more than anything else, it seems to me to be the duty of the Church to make first-hand investigation by experiment. And, in this connection, let us have done with that high-browed attitude which waves aside all possibility of such investigation with a contemptuous reference

shall form an unbroken chain by holding hands. By this means the current of power is communicated to all the sitters, and is also strengthened by their joint contribution. So important is this contact considered that strict injunction is often given that on no account is it to be broken. And where this rule has been infringed the phenomena have ceased abruptly, and sometimes injury has been caused to the medium. The operation seems to have some likeness to that by which magnetism may be communicated to a bar of iron from a magnet. It is done by contact.

Applied to the rites of Confirmation and Ordination the Ministry, does not this fact, exemplified experimentally in the séance room, show how powerful an instrument the Church is using when, by contact and intention, the grace of these rites is communicated to the recipient. Ordination ceases to be a mere commission of authority, and becomes the real channel of a living stream of power for the work of the Ministry. Confirmation becomes indeed what its name implies.

And surely such intention on the part of the Church is manifest in her formularies. Note the distinction made between the communication of power and the mere donation of authority, as in the service for the Ordering of Priests in the Prayer-book: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands."

"Take thou Authority to preach the Word of God, and to minister the holy Sacraments."

We sometimes hear ecclesiastics speak of "the insidious spread of Spiritualism," or "the leaven of superstition" which is contaminating society. I wonder if these gentlemen ever stop to imagine what England would be to-day had this movement failed to leaven society. It has awakened in the hearts of multitudes first hope and then desire to know more about the spirit world and the life their friends are leading there. I am prepared to bear first-hand testimony to the fact that, when the Churches had lost their hold upon them this hope held them still. It held them back from utter despair and infidelity, and some from suicide. They thank those who enabled them to pause and think it all out anew. But they still turn to the Church—waiting; for they feel she is the proper vehicle of such knowledge. They wait, hoping that perhaps, some day, she will awaken to her duty, and show them the way.

Had it not been for this same leaven of Spiritualism in the hearts of the people, it is possible—personally, I think it is most probable—that our nation would now be predominantly rationalist or materialist, and that there would be left little either of privilege or of property to the established Churches, of whatever denomination, to-day.

FOR POSTERITY.

THE ORFORD MUNIMENT ROOM.

It was the Muniment Room in St. Mary Redcliffe Church, Bristol, which, in a manner of speaking, gave birth to the wondrous poems of Chatterton, and it would be difficult to estimate how much the religious, social and literary history of our country owes to Muniment Rooms and the general records of our churches. They represent an immense wealth of valuable archives.

And now, it seems that one, at least, of them will contain part of the history of the Spiritualist movement, as shown by the following extract from a letter received from the Rev. G. Vale Owen. He writes: "We have in the vestry a box into which are put all important matters connected with the history of Orford Church. When the box is filled the contents are parcelled up and conveyed into the Muniment Room in the tower, and put into an iron box, for the use of some future vicar or historian. I want a set of *LIGHT* for this purpose, i.e., from December 4th, 1920, to the present date."

Needless to say we shall gladly comply with Mr. Vale Owen's request, feeling assured that the records will afford matter of keen interest to those historians (yet unborn) who seek to trace the beginnings of the great spiritual revival coming upon us to-day.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

to "that sort of thing." The man who adopts that attitude is holding himself up to ridicule by anyone who knows anything about the subject.

Nor will it serve to preserve the attitude of the bishops assembled at the last Lambeth Conference. Their pronouncement has been applauded as an advance on all their previous utterances. Regarded from that point of view, their words do bear a semblance of progress. But what does their attitude really mean in the light of practical politics? Their lordships tell us that there is something in Spiritualism—and it is not altogether good. Before coming to any definite decision, however, they await further research of science. This forthcoming, they may take further action—or they may not. This is the sum-total of their words of guidance. They adopt an attitude of agnosticism, and leave to others the duty of doing what surely the Church should do herself. For one of the proudest boasts of writers on ecclesiastical affairs is that Theology is the "Queen of Sciences." Why not come forth and justify this statement?

If the Church would do this there is no manner of doubt that she would be amply repaid. I submit a few suggestions as to the direction in which such investigation might perhaps lead to more definite understanding of matters ecclesiastical which are of moment to those who are in communion with the various Christian bodies.

It is the habit of some of our spirit-friends to sprinkle water over those who are sitting for communion with them. This is usually taken by Spiritualists as a pleasant little fancy on the part of our invisible visitors. But I think there is a more purposeful explanation of the phenomenon. Is it not possible that this water, by contact with these spiritual personalities, has become impregnated with their power in such a way that, applied to the bodies of their incarnate friends, it has the effect of communicating some harmonising influence which brings the whole assembly into a closer communion one with another? I am strengthened in this view by the fact that the effusion usually takes place at the beginning of the séance.

Holy water is in use in the Roman and Greek Churches with a similar intention. Baptism is administered by the application of water which has been sanctified by the Minister. Baptism is understood to be the rite of initiation into the communion of the Church. The privilege conferred is that of the "Communion of Saints," incarnate and disincarnate. Is there nothing here analogous in intention with the sprinkling at séances? I think there is. And if this be so, then a careful study of this effusion given, not through the ministrations of any incarnate Minister, but direct by spirit agency, would both serve to strengthen faith in the efficacy of Baptism, and also to elucidate the *modus operandi* by which the grace of that Sacrament is conferred.

Our spirit friends do not all adopt identical methods in their work. Each band has its own ways of operating. But one item which is very generally adopted is that the sitters

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A GUIDING LIGHT.

If we were asked what is our guiding principle in dealing with all the questions that arise out of our communications with the other world and our quest of knowledge concerning it, we should say Reason. That is to us the test and touchstone of the matter. We are continually confronted with statements which we are asked to receive on some personal authority, that of some individual, carnate or discarnate. That is not sufficient in itself. If the assertions made appear to us reasonable, then we may entertain them, provisionally, at least, for there is no finality in these things. Reason is a growing quantity. We get higher light as we advance, and our standards change, not radically as a rule, but they are enlarged and that which took first place in our philosophy of life gets eventually relegated to a lower place, not as something untrue, but as a partial truth.

As we have said before in this place, we gain much light regarding the conditions of the life to come by a close observation of the life here, which abounds in hints and clues, and gives us many a key of understanding which we should miss if we did not try to relate our search for knowledge to the things that we already know.

It is because some of the statements or supposed revelations from the world beyond are unrelated to the knowledge we have gained that we receive them with hesitation or distrust. They may be true, of course, or they may not. But we cannot link them on to anything or make them coherent with any reasoned understanding of life as we have known it. They strike us sometimes as weird, outlandish, fantastic. Often we have no doubt on the point and can plainly see that there is nothing reasonable in them. They are the wild dreams, the incoherent imaginings of minds deficient in the reasoning faculty, or which, temporarily psychologised by new worlds of thought, have thrown reason to the winds and abandoned all the ordinary criteria of judgment and experience. This seems eminently regrettable, for if reasonable standards are so essential in this life, it must certainly follow that in dealing with the affairs of the next, they are more than ever necessary and important. The chart and compass required on the small inland sea are not to be thrown overboard when the navigator puts out on to a great ocean.

In short, our advance, to be safe, must be consecutive—there must be no leaps, no great gaps of knowledge—nothing must be slurred or omitted. Reason must be the guide.

But what of Faith? That also is essential. If we had no faith we should never advance at all, because every step we make must carry with it a little uncertainty and a little risk. We must be confident of what we have won and confide that the next step will be a prudent and assured one. Otherwise we should be continually "hugging the shore" or limiting our adventures to sailing round a harbour. That would mean safety, of course, but it would be the death of progress. It would kill faith and imagination and stifle the spirit which ever cries for advance and expansion.

There are some small things in which "Safety First" is a good rule, but this is not one of them. To pursue it would be to abandon Reason as well as Faith.

But the law of Life in these matters overmatches us all. It contrives that advance shall be made, bringing in recklessness, rashness and credulity to balance over-caution, self-interest, and stagnation, so that human progress shall come to wreck neither on one side nor the other. But the way of Reason is the mid-way between the two extremes and that is the road that, however painfully, we must keep—having faith in our Reason and reason in our Faith.

TO THE BETTER COUNTRY.

(OBITUARY.)

Following closely upon each other come announcements of the death of Mary MacArthur, and of Mrs. Doyle, the mother of Sir Arthur Conan Doyle.

Of Mary MacArthur (Mrs. Anderson) many biographical particulars are given in the general Press, so that it is unnecessary to repeat them here. We knew her from her occasional visits to the offices of the London Spiritualist Alliance, of which she was a member. Her fine character, splendid ability, and the noble record of social work to her credit made her a welcome visitor. It was only too clear, however, that in the loss of her husband, Mr. W. C. Anderson, M.P., who died in 1919, she had sustained a blow that seemed irreparable. The breakdown of her health some months ago put an end to all her plans for active social work and for the investigation of psychical research in which (as her conversations with us made clear) she felt a keen interest. In bidding farewell to the great-souled and warm-hearted Scotswoman who stood in the foremost ranks of the women workers of the age, we think of her as reunited to the husband she so deeply loved, and reaping the harvest of a life of heroic service.

Of Mrs. Doyle, the mother of Sir Arthur Conan Doyle, we cherish some pleasant memories, although we did not meet her until she was well over her eightieth year. We recall her bright manner, her quiet, keen appreciation of life, and depth and beauty of character. The devoted filial affection with which her famous son regarded her was manifest even to the most casual observer, and we offer Sir Arthur such condolences as are compatible with the knowledge that his mother was full ripe for the great and happy change through which she has now passed.

A MESSAGE THAT BROUGHT HELP.

We take the following instance of a spirit message that brought help to a distressed family from Miss Mary Monteith's new book, "The Fringe of Immortality" (John Murray):—

Before very long I was able to verify a message. The story is trivial, but the fact of my information being correct enabled me to give practical help in a very deserving case, and decided me once for all to continue the study of a subject which has led me on to other and more interesting developments, under the same guidance.

The first part of the message was written through the hand of a friend, whose sister and I were present at the time. The message was as follows: "There are people in distress at 3, Smith-street in this town. Tell Miss M. to go and see what she can do for them." We could get no name and no more particulars were forthcoming until the evening, when I was alone, and then I was told, in writing, of course, that the people at 3, Smith-street had recently lost their parents and were in need of work. I was asked, in the event of not finding them at the address given, to make inquiries as to their whereabouts. The next morning I went on my mission in a dubious frame of mind, to discover, after a little difficulty, that Smith-street was in a poor part of the town, and that No. 3 was standing empty, with "To Let" in the window. A woman next door told me the name of the people who had lived there, and where they had gone, volunteering the information that two deaths had occurred in the family in the last three months, and that she had heard they were left in very poor circumstances. On my calling at the new address, a sad-looking young woman opened the door. I explained that a friend had told me they were in trouble, and I had come to help them. She invited me in without question, and I had no difficulty in gaining her confidence. It was a sad case. Both she and her sister were very delicate and unable to get work. One had been trained for a profession, but she had lost her posts successively through ill-health, which prevented her going out regularly, and she was not in a position to make a private connection, which was their only hope of earning a living. Poor as they were, they were obviously not the class to beg, and their natural reticence had brought them to a very low pass; as a matter of fact I know now that a great deal of the ill-health was due to lack of sufficient food. There was no difficulty in helping them; now circumstances are changed, they are well, happy and prosperous.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle, after a highly successful series of lectures in Melbourne, opened in the Sydney Town Hall, the largest hall in the city, in November. So great was the eagerness to hear him that many people were unable to gain admission. For the benefit of new readers we may repeat that the proceeds of all the lectures Sir Arthur Conan Doyle delivers in Australia and New Zealand are to be devoted to Spiritualist propaganda.

It is interesting to note that Sir Arthur said to an Adelaide interviewer: "The late Archdeacon Wilberforce was the first man to congratulate me when I made my views public."

Captain E. N. Bennett (a member of the S.P.R.) in the December number of the "Wide World Magazine" relates the story of a wonderful and convincing materialising séance with Florence Cook (Mrs. Corner), the celebrated medium with whom Sir William Crookes carried on his investigations. It occurred in a country house in Gloucestershire in the Christmas season of 1901, under what appear to have been strict test conditions.

Captain Bennett, commenting on this séance, says, "The mystery is unsolved, and by the ordinary data of science insoluble; and among the many and varied vicissitudes of my life—spent to a large extent in travel and adventure all over the world—that Christmas meeting with the mysterious Marie (the materialised figure) stands out, I think, as my strangest experience."

Dr. Ellis Powell, in his last contribution to the "National News," discusses the wonders of materialisation, a phenomenon now extremely rare. He says, "Our fellow-workers on the Other Side affirm that it is a relatively lower form of spiritual manifestation, only displayed for the purpose of excluding the telepathic hypothesis. They say that now it has served its purpose it will give place to the finer phenomena, like automatic writing, the direct voice, clairvoyance, clairaudience, and what is called psychometry."

In describing his experiences, Dr. Powell says, "I happen to be one of the comparative few who have seen, spoken to, and touched the materialised spirit forms, not once, but scores of times, in circumstances which placed fraud quite out of question."

Miss Julia Smith, in her contribution to LIGHT entitled "An Adventure in Hampton Court Grounds" (p. 472) described the figure that appeared as saying, "We only see you," all others in the grounds being outside their vision. This recalls a striking similarity in a communication from Phinuit, one of Mrs. Piper's controls, who said on one occasion: "The medium is for us a lighthouse, while you non-mediums are to us as though you did not exist. But every little while we see you as if you were in dark apartments lighted by a kind of little windows which are the mediums."

The "Lancet" (December 25th), reviewing a book hostile to Spiritualism, has the following comment which from such a source is a little surprising: "Nothing is more astonishing than the complete abrogation of the canons of reasoning shown by scientists when they are moved to decry the pretensions of Spiritualism or the credulity of its supporters. They seem quite unable to approach its 'phenomena' with the detachment and the freedom from bias which are requisite in every serious inquiry."

In the discussion on Spiritualism in the "Pall Mall Gazette," Mr. Arthur Lynch has replied to his critics. Among the correspondence on the subject published in that journal have been letters from Mr. Meredith Starr and Mr. F. C. Winchester (9, St. Aubyns, Hove).

The beautiful decorations at All Hallows, Orford, on Christmas Day are referred to by the Warrington "Examiner" and "Guardian." The two papers agree that the effect was very fine. The hope is expressed that the Decoration Fund will be made an annual event.

Mr. Horace Leaf is leaving London this week-end on a lecturing tour, to include Glasgow, Edinburgh and other northern cities. He expects to be away for two months.

We note, with pleasure, that the "Progressive Thinker" (Chicago) has published, in three instalments, the Rev. C. L. Tweedale's excellent pamphlet, "Present Day Spirit Phenomena and the Churches." It will be remembered that the Archbishop of Canterbury accepted a number of copies of Mr. Tweedale's pamphlet for distribution among the Bishops attending the Lambeth Conference.

The British College, Holland Park, announces an Exhibition of Psychic Photographs from January 10th to 15th. In the new syllabus of the College many interesting events for the coming session are promised.

The reviewer who stated recently in "The Times Literary Supplement" that Mr. Maskelyne exposed the Davenport Brothers in the 'sixties, is an instance of what is frequently urged against Spiritualists—believing what one wishes to believe.

This writer says, "That the key to the mystery of 'psychic' phenomena was a psychological one, Mr. Maskelyne proved when he exposed the Davenport Brothers in the 'sixties, and ever since then the professional conjurer has been the most inveterate and dangerous foe that the medium has had to encounter." It seems hardly worth while to remind such a critic that while conjurers can produce colourable imitations of psychic phenomena, they invariably refuse to submit to identical conditions. The testimony of Sir Richard Burton, the famous explorer, and that of other equally eminent men, to the genuineness of the Davenport Brothers is well known. The Davenports, as we know, allowed investigators to arrange all the conditions and surroundings of their séances in private houses.

Listen to this personal testimony from Dr. T. L. Nichols, English correspondent of the "New York Times," and author of "A Biography of the Brothers Davenport." Describing a séance at the Queen's Concert Rooms, Hanover-square, on October 28th, 1864, he says: "Two intelligent and sufficiently sceptical gentlemen were chosen and proceeded to tie the two brothers in and to the slight cabinet, which could be seen over, under, and on each side, and by the committee behind. . . . After the binding twenty persons, perhaps, examined the ropes and knots. The side doors were then shut, and fastened. The middle door was then pushed close, and the bolt inside was instantly heard to shoot into its fastening; the trumpet was thrown out of a small opening near the top of the door, and the middle door thrown open from the inside. In two seconds—as quickly as possible—the other doors were opened, and the Brothers seen to be firmly bound, precisely as they had been."

Dr. Nichols continues, "Who threw out the trumpet? Hands were shown at the opening, and the bell held out and rung, and then dropped on the floor. Instantly the open doors showed the Brothers bound. There was not a moment's delay—not time to untie or tie one of twenty knots. Whose were the hands, and who rang the bell? Most certainly neither of the Davenports, and as certainly no other person. . . . On other occasions they have held their hands full of flour, had the knots sealed, and submitted to similar tests innumerable."

Discussing the materialisations obtained in the presence of Dr. Schrenck-Notzing, a reviewer in the January "Quest" says, "If, as out-and-out sceptics aver, it must in the nature of things be all ascribed to fraud, then the least one can say is that Mlle. Eva C. is a very exceptional genius to have remained undetected for a dozen years since Madame Bisson adopted her, and all the more so when many of the plainly 'manufactured' forms shown are such as at once to provoke suspicion, and, therefore, challenge investigators to be acutely vigilant." The remarks occur in a friendly notice of Dr. Fournier d'Albe's translation of Dr. Schrenck-Notzing's famous book.

It is good to find throughout the country that men are increasingly coming forward in signed letters in the Press to testify to their belief in Spiritualism. In the "Western Morning News" (Plymouth) Mr. R. A. Marriott, of Exeter, writes to refute the erroneous views expressed in a recent lecture at Torquay. In the course of his letter he says, "What but supreme conviction of the truth can make men risk their reputations, and perhaps injury to their professional status, by proclaiming them? Men with great names, with superior talents, and with sane records, they have most of them approached the subject with extreme scepticism."

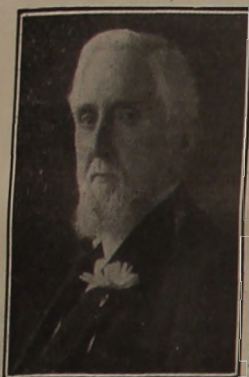
The alleged fairies of Cottingley Beck Wood, Cottingley, a small village near Shipley, Yorks, are still (says the "Daily News") arousing considerable interest in the surrounding districts, especially in Bradford, where Spiritualists and psychical enthusiasts are numerous. The recently formed Bradford branch of the Society for Psychical Research has decided to make investigations on the spot, and to attempt to take photographs of the fairies. Before the investigations a Spiritualistic séance is to be held at the place where the two girls, Miss Elsie Wright and Miss Frances Ealing, took their fairy photographs. Mr. Joseph Clarke, photographer to the branch, who has had a wide experience in "spirit" photography, states that if the published photographs of the fairies prove to be "fakes" the members of his branch will have no hesitation in exposing the fraud.

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Sixth Article: Continued from Page 10.



MR. JAMES COATES.
Author of "Photographing
the Invisible" etc.

of photographic procedure must be scrapped.

Why psychic portraits are obtained this way or that is a question of no moment, but the fact that they are and

Reflecting on the psychic portraits of Mr. A. W. Hobbs, especially the face in the group where his mother and father are the subjects for the camera (Christmas Number of *LIGHT*, page 482), it will be seen that the face is not a copy of the portrait in the locket, but something approximating to the psychic impression made on the visual brain-centre of the mother. In psychic photography we do sometimes get faces and heads similar to portraits taken in life, but with the features reversed. Had the portrait in the locket—which was not seen—been photographed and printed (an impossibility) from the back of the plate, something similar but not identical would have been produced. In the face of these productions, all the usual ideas

have been obtained is overwhelming. A discovery in psychic science, overthrowing all our prior conceptions of physics or chemistry as implied in the art and practice of photography.

Arguments and assumptions will not settle the problems that arise. Painstaking experimentation on this plane and greater power to assist from the other, may in years to come do much towards solving our present difficulties. Before making my claims more emphatic, it is important to keep in view the following:—

1. Psychic photography is a fact.
2. Supernormal portraits of the departed are and have been obtained, approximating to their appearance when in the body.
3. That the bulk of these portraits have been obtained on plates in the camera—independently of the lens.
4. That portraits and figures have been obtained on plates which have not been in the camera.
5. That writings, in the well-known script of the departed, have also been produced on plates without the camera.
6. Identified or not, these supernormal productions, in and out of the camera, cannot, in the majority of cases, be called "photographs." True, there has been a chemical alteration in the emulsion, and that is proved by other chemical processes, viz., development and printing out, employed in photographic procedure.

(Continued on opposite page.)

PSYCHIC PORTRAITS OF MRS. COATES.



FIG. I.

Fig. I.—This photograph was taken on September 5th, 1918, in the home of Mr. William Jeffrey, Glasgow. Sitters: Mrs. McQuarrie, Mr. Ardin McQuarrie, and Mr. Wm. Jeffrey. The psychic face (left) is of the late Mrs. Jeffrey. The face over Mr. Jeffrey is that of Mrs. Coates. The Crewe circle present.



FIG. II.

Fig. II.—Photograph taken at Crewe on July 9th, 1919. The writer is the sitter, the psychic face being that of Mrs. Coates. An old plaid shawl is shown, and what seems to be a bird's nest—doubtless produced for evidential purposes. Mr. William Hope and Mrs. Buxton were the psychics.

NOTE ON ILLUSTRATIONS.

It is only from a sense of duty that I give these to the public. Unless one is prepared to offer his best private evidences—even with a strain at the heart's deepest feelings and the sacredness of private life—it means some hindrance in the promulgation of truth. Hence the above. They do not represent the smiling, genial personality who impressed so many pilgrims to our Rothesay home from all parts of the country, seeking for some light or help in connection with their search for knowledge and that consolation which Spiritualism alone can give. All who knew Mrs. Coates will have no hesitation in recognising Fig. I. The latest photographs taken of Mrs. Coates in life—and very inferior ones—were those suddenly taken on the 30th June, 1914, when The Rothesay Photographs were taken and

produced in the New Year's issue of *LIGHT*. These are sufficiently near for identification. The psychic production, Fig. I., is painfully like the original before she was compelled to take to her bedroom for the last time. Mrs. Coates' transition took place on July 18th, 1918, and this picture was obtained on September 5th, 1918, therefore, speedily after her transition. The whole plate was spoiled by a hasty error in development, and thus both the sitters' and psychic faces suffered, especially Mrs. Jeffrey's. However, before and since Mr. Jeffrey was able to obtain more clearly defined and identifiable psychic portraits of Mrs. Jeffrey. To Mr. Jeffrey and myself there is a wonderful significance in the fact that these two faces were given together. To Mr. Jeffrey, because it was through Mrs.

These six points have been accepted as proved. But my statement that we have had no evidence that a spirit has ever been photographed is disputed.

A member of the S.S.S.P. writes:—

"I cannot understand what Mr. Coates does consider the photographic 'extras' to be—he does not state." I have in these articles and in my book, "Photographing the Invisible," said that these "extras" are portraits, produced by spirit power, of the departed as they appeared in earth-life. My correspondent asks: "What would Mr. Coates consider as satisfactory evidence of a spirit photo?" We have abundant evidence of the production of supernormal photographs of the kind I am dealing with, but no evidence, satisfactory or otherwise, that spirits, as they are in spirit life, have ever been photographed. I am waiting for that evidence.

There is no doubt whatever that we get psychically impressed by our departed friends to sit for photographs, and that supernormal portraits are in due course obtained, but neither from these productions (the photographs or portraits), nor from our departed friends themselves, have we had evidence that they are portraits of themselves as spirits.

Mrs. John Auld, the departed wife of Mr. John Auld, of Glasgow and Rothesay, promised him, through Mrs. Coates' mediumship, a photograph. In due course two were obtained, full accounts of which are given in "Photographing the Invisible." Mr. Auld, on obtaining them, was disappointed. They were both painfully accurate portraits of his wife in this life, from which she passed out after a severe illness.

We observe here first, that the departed knew that a photograph could be obtained and promised one.

Second, that two were obtained, one in Los Angeles, California, about three months before Mr. Wyllie came to this country, the other with Mr. Auld as sitter, in our home in Rothesay.

In a subsequent conversation with Mr. Auld, held with his wife, who apparently absorbed for the time being the personality of my wife, she said, among other things: "My face had on it the impression of my last illness. . . . What you have got, John, is not me as I am, but what I was, and what you remembered me to be in those last days. I cannot explain it otherwise." Although there was a long message given at the time, no light was thrown on how the picture was actually obtained. There were two photographs, and, as far as Mrs. Auld's own likeness is concerned, the one was an exact copy of the other. The second one had, in addition to Mrs. Auld's face, a large rose and bud. These were not only promised, but were to Mr. Auld and ourselves deeply interesting symbols, the rose standing for the mother (Mrs. Auld) and the bud for her child, now a young woman in spirit life. The rose and bud, like the promised portraits, were provided by spirit power for evidential purposes, but could not be called photographs of a spirit rose and bud.

Mrs. Coates had a dear little girl, who died when about two and a-half years of age. We had at home a pastel portrait of her which had been taken after death and before the burial of the body. It was in a measure like the child, but only sufficiently so to help those who did not know the original to identify her, when her psychic photographs were obtained. The first came when a married sister sat. It was identified by the mother and old friends, and could be from the old painting. After Mr. Wyllie left for Glasgow, another psychic picture was obtained of the child by a Mrs. Dhau, a lady unknown to us save by repute. It was of the same girl, on similar lines, but now clearly defined and made

a charming picture. One might say that this must be the photograph of a spirit. But notwithstanding the beauty of the picture, with all its little evidential details, we are yet confronted with the fact that at the time the last psychic picture was obtained the departed one had been in the spirit world forty-two years. The psychic picture could not be one of our daughter in spirit or spirit life, but an idealised picture of the child as she was in earth life. There is no getting away from the evidence presented by these portraits. The law of identity crops up so clearly in all these phenomena, and is so fully indicated, that it is astonishing to find that intelligent thinkers should con-found deduction with facts.

Mrs. Grant, of Glasgow, informed me that she had been impressed to have a sitting with Mr. Wyllie when he was in Glasgow, too. The sitting took place in November, 1909. The person of whom she had thought did not come, but instead she got the clearly defined portrait of her son Alex. The portrait was obtained twenty-six years after his death. While the evidence for identity is too well defined to refute, we can yet ask, Was it a photograph of a spirit, or a portrait produced by supernormal power representing the departed man, as he was when a child three years and seven months old? There is no doubt that the latter deduction is the only one supported by evidence.

We have seen numerous psychic photographs of ladies who, like Janet Tweedale and Mrs. Coates' grandmother, were elderly before leaving this side. Some of these have been in spirit life for, say, thirty to fifty years. Shall we conclude that their identified psychic portraits are pictures of them in spirit life, or accept them for what they evidently are—pictures or portraits produced to represent what they were like when dwelling on the earth?

Before going further, I might state that in a short paper (read by me at a Conference of the S.S.S.P. held during May, 1920, in the British College of Psychic Science), which was deliberately written to provoke discussion of the evidences, I made the provocative statement that "the inference that the psychic picture was a photograph of an objective invisible substance outside or standing close to the sitters was wholly wrong." An eminent member of the S.S.S.P. made the following interesting comment: "If Mr. Coates had said 'sometimes' instead of 'wholly' I would not venture to dispute the point, but there are many ways in which psychic photographs can be taken—by camera or by psychographic methods, etc."

My critic is correct, regarding some forms photographed and substantiated by the statement of Professor Willy Reichel. Nevertheless, will it be contended that these are photographs of the departed, as they are in spirit-life? Possibly as a deduction, but distinctly the facts are against such a conclusion. Granting the general view to be correct, what oddities the spirit people must be!

The departed possess bodies—"celestial," if you will—more admirably suited to their new estate than our physical bodies are for our expression and mental and spiritual unfoldment in this life. It is quite clear that not even the photograph of a materialised being truly represents him as he is in spirit life. When one is photographed in this life it is a portrait of the sitter as he is about the time that it was taken. But when the person has quitted the present stage and physical environment it is clear that any photograph representing him or her in the garments of the flesh cannot be a portrait either of the spirit or of the soul recognised as the spirit body. That is the sum total of my contention, namely, that spirit cannot be photographed and has never been.

(To be continued.)

NOTE ON ILLUSTRATIONS—(Continued).

Coates's mediumship that the late Mrs. Jeffrey had made herself—evidentially—known to her husband. To myself, because while the fact of obtaining these results was not made known to me in England for a months afterwards, I discovered that they had been obtained on September 5th, 1918, my 75th birthday, a veritable birthday gift.

The second portrait was obtained in Crewe. It represents my dear wife in the extreme exhaustion of her last hours. With the face there is given the old plaid shawl worn about her shoulders for several days before she consented to retire to the chamber of sickness. The shawl was treasured and had been in use as an occasional wrap for thirty odd years. The nest [not clearly shown in the reproduction] indicated her conviction in the genuineness of Charles Bailey's mediumship, which had been fully tested by competent observers, during his first visit to Rothesay in 1908. The nest (which had contained two small fresh eggs) was given to Mr. Wm. Jeffrey subsequent to her death. I think these two articles, in addition to the portrait of an exhausted face, were valuable for identification purposes.

At the sitting—one of several for voice phenomena—where my wife spoke, her daughter asked: "Could you not, mother, have given a better photograph than that with grandpa?" "No dear, not at the time. It was the best they could do." "If I managed to go with grandpa, do you think I would get a better one?" "Yes, dear. Your father has not much power." The conclusion is that the photo obtained with three good healthy sitters who knew Mrs. Coates intimately was much better than that with myself

as sitter, who, while wholly sympathetic, did not possess as much of the "x," or vital nerve aura, power, necessary to collaborate with the medium to obtain a better photograph. Notwithstanding this, the latter photograph is one of outstanding scientific value.

To say that I have clearly definite information that neither of these photographs is a picture of Mrs. Coates in the other life, would not be evidence, but the photographs themselves surely are.

MR. T. GLOVER, 5, Vancouver-road, S.E.6, writes:—"I have received a card from a correspondent in Czechoslovakia (Bohemia) asking to be put into touch with someone in this country who will correspond with him on Spiritualism and Psychic matters. As my correspondent is not acquainted with the English language, the correspondence would have to be carried on in Esperanto. Up to the present, I have not been able to find an Esperantist in my neighbourhood who has a good knowledge of psychic matters." Can any reader of LIGHT oblige?

PUBLISHERS' ANNOUNCEMENT.—Lady Glenconner has written a book of notable interest, providing fresh evidence of continuity of life beyond the grave. It is of the aristocracy of Spiritualism, lifting a subject that has been so much abused to clear heights. The title of the book is "The Earthen Vessel," and Sir Oliver Lodge has written an introduction. To those who read the Life of Edward Wyndham Tennant, by his Mother, this book will come as a fitting sequel. It will be published by Mr. John Lane on January 14th. Crown 8vo., 5/- net.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT.

INTRODUCTORY NOTE.

Before beginning to deal with the psychic senses separately, it is advisable to explain exactly what is meant by this title, and the scope of the articles in general. When we speak of the five senses, we need hardly explain that the well-known organs of sight, hearing, touch, taste, and smell are in question. We say five, though one of them (touch) is really a group-sense, giving several different kinds of sensation, moisture, temperature, and so on. These are the five chief forms in which we find ourselves affected by substances and forces in the natural world. But there is reason to believe that every human being—and probably every animal as well—possesses a finer mechanism, in which reside the corresponding psychic duplicates of his five physical senses; and that he can, and from time to time does, under certain circumstances, use them now. Evidence for the existence of these psychic senses is to be found scattered up and down in the literature of our subject at large, and a little sample sheaf is here garnered in the hope that it may be of use to new-comers in the field of enquiry. For the literature, as Sir Arthur Conan Doyle has told us, is voluminous; some important works are, unfortunately out of print or only obtainable with difficulty, and as yet the whole subject is too young and obscured by uncertainties for any beaten track of study to have been made. Yet with a definite principle of search, and starting from what we know, it is possible to offer a rough chart of the course for the consideration of others on the quest, who can confirm or correct it as their own researches permit.

Before passing on, a few words must be said on the effects of hypnotism. The prevailing idea about this is that it is a mysterious process by means of which one person may be rendered completely at the mercy of another. The powers attributed to the hypnotist, in popular fiction especially, are practically boundless. This is largely a fallacy, for though the power exercised is startling in its extent, there are limits, which are greater or less according to the temperament of the subject. But there is another side to hypnotism. Under it the powers of the subject are often enormously extended, and the hypnotist appears, by disengaging the ordinary conscious mind, to set free some other mechanism, and to give the soul command of the range of its higher faculties—its psychic senses, in fact. The still higher mental and spiritual abilities which may be evoked are not now in question, as the subject is confined to the definite limits indicated, but enough has been said to account for the fact that hypnotic experiments are so often referred to in connection with psychic research. It should be stated, however, that not all authorities are in agreement about this effect. Prof. Henslow quotes Dr. D'Autre Hooper ("Spirit Psychometry," p. 74) as saying that after twenty years' experience with hypnotic subjects he did not consider them very reliable, and that friends of his with upwards of forty years' experience were of the same opinion. He also quotes Lombroso to a similar effect. The appeal, of course, is to facts, and every case must be judged on its own merits. The powers displayed by hypnotised subjects, by natural sensitives, and by normal persons in certain abnormal conditions, are so strikingly alike that they evidently form part of the natural human heritage, and can be studied by all three avenues of approach.

SEEING AND CLAIRVOYANCE.

"Either the whole thing is a romance, or the author is the subject of self-suggestion." This recent comment of orthodox medical science on the fact of clairvoyance being developed under hypnotism seems to show that a certain degree of heathen darkness still prevails in that learned profession. Everyone knows that the embryonic pigment-spot which later on becomes the eye, appears at a very early stage in our pre-natal existence, but as the late Lord Rayleigh reminded us, only students of the subject realise what wonderful instruments our sense-organs are, "more sensitive than anything we can make in the laboratory." We are apt to miss the romance and the marvel of it, because we are always so busy looking at things that we find no leisure (after childhood) to think how we see them, until we are brought up against some striking case of failure, or modification by the sub-conscious ruler within. A well-known Naval surgeon, Dr. Hadfield, has told us of the occurrence, for example, of "psychic blindness" in men exposed to nervous strain and excitement during the war, though the eyes themselves remained quite uninjured. Thus also a hypnotised person will see in the normal way everything in the room except the one person or thing he has been told not to see. The user of a microscope trains himself to suppress all conscious reports from the eye not applied to the lens. The mind in all these cases can lose or suspend the use of its organ, while the organ itself remains intact.

But let us go on to consider a yet more "dramatic leap from the physiological to the psychical." This is where the incredible romance comes in, for the materialist. If the

mind can refuse to see through the eyes, even when open and normal, can it do the reverse and succeed in seeing when sight is rendered a mechanical impossibility? There seems to be evidence that it can. When Sir W. Crookes had put his thumb at random on a word in the newspaper behind him, and the user of a planchette close by nevertheless wrote it down correctly, did she not do this? When Mme. d'Esperance read, letter by letter, writing in a strange language, enclosed in seven envelopes, she certainly did it. When Mrs. Mary Davies looked through her fraudulent visitor's skirts and saw a concealed bag of money, she did it; when Major Buckley's subject read a word enclosed in a nest of boxes, though the writer believed he had written another, and was proved to be mistaken, she did it; when a small boy in Edinburgh reluctantly described how he saw, through the walls, the rector jumping about and beating his son Theodore with a roll of paper, in another room, he did it; so likewise Mdle. Tomczyk with Dr. Ochrowicz, Mrs. Pepper, in New York, and others. True, these things were done by mediums—that is, exceptionally sensitive gifted people—and some may object that there is the further drawback that most of them are no longer with us to give new proofs, even if they had them at command, to a new generation.

But science is not without her witnesses in the present day, and we chronicle with pleasure the gaining of another "painful inch" in this direction. The instances given above are confined to what is known as direct, or interpenetrative, clairvoyance, the apparent power of seeing through solid matter, because this is the subject of some recent experiments carried out by M. Louis Farigoule, a Parisian professor. He discards the word "clairvoyance," and, exercising the prerogative of a scientist, re-names it *extra-retinal vision*, which, being a self-defined term, without associations, may win it acceptance in otherwise hostile quarters. M. Farigoule made the discovery, which previous study might have led him to expect, that a blind-folded and hypnotised subject was still able to read the title of a newspaper. It is to be presumed, though it is not stated, that precautions were taken to prevent telepathy acting through the hypnotic rapport. But although successful, "the subject became so fatigued that he refused to have any more experiments made on him." Now, at this point there will probably be a divergence of opinion between those who attribute the reading to the subject's own power, and those who think it the result of "spirit agency." "To interpret a fact," said the discoverer of intra-atomic energy, "is sometimes more difficult than to discover it." Both these interpretations may be true, but I would suggest that it is possibly in the fact of the resulting fatigue that a criterion may be found for distinguishing between them.

PROFESSOR RICHEL'S EXPERIMENTS.

The exercise of any psychic senses at the very immature and latent stage in which most of us are at present, would be probably very fatiguing. Even developed sensitives become weary in a longer or shorter time, and cannot command their powers at will. Some of Mr. Edmund Dawson Rogers' percipients suffered from slight shock, nervous distress, a sense of pressure in the head, and so on, when attempting or beginning to see. About twenty years ago, however, Professor Richet, in a series of several hundred experiments, obtained much more conclusive results, going far to establish the existence of true clairvoyant power, or lucidity, as the French call it. The method is worth describing in full. Out of a large number of drawings, made months before by various people, enclosed (sealed) in exactly similar envelopes, and mingled at random, one would be given to the hypnotic subject, who, as usual, had her eyes closed and the eyeballs turned up into the head. In this condition she would describe the drawing, or draw it herself, or it would be drawn from her dictation. Now, the thing that strikes one, on comparing the originals with the reproductions or the verbal descriptions, is that though the resemblance is far too marked to be assigned to chance, the points of error are just such as would be made by a person seeing a little vaguely and indistinctly, and not by anyone receiving a definite correct mental image. Case XIII. of the Second Series is an example. The drawing was the back view of a cat, sitting cushion-wise, but showing the projecting ends of the whiskers, and a long tail in the foreground. In Eugénie's account "C'est un rond avec une tige," and what she drew was a rounded flower-head with a long stalk. But the whiskers are there and the outlines generally are unmistakably alike. Now, if "a spirit" had had the management, it would not have conveyed the idea or picture of a cat as a flower on a stalk. Many other instances could be given, valuable, as Richet himself considers them, as indicating the use of psychic vision. The full report, in the original, may be seen in *Proceedings S.P.R.*, V., 18-168.

To return to the Parisian experiments. The first subject having withdrawn himself, five others were obtained, "the first comers," says the "Lancet" summarising the Professor's own account, "and as the result of five series of experiments conducted on them, the results obtained in the first case were confirmed and amplified." Finally, the enterprising investigator decided to become a subject himself, in order to have a first-hand acquaintance with the sensations he wished to describe: an example to be commended. His resulting hypothesis is peculiar. He conceives that the

eyes, thus proved not to be the only means of vision, are, as it were, the survivors out of many potential seeing-points dispersed over the body at large. He has technical grounds for this, fantastic as it may appear, and without going back to Ezekiel's living creatures, "full of eyes, round about," there may be found hidden away in the "Transactions" of Medical and Philosophical Societies, strange facts connected with the transference of sensations, which seem to lend the theory some support. There have been patients who heard with their finger-tips, and read the time with the pit of the stomach, others who could read and write in the dark, or carry on fine and rapid work though to all practical intents blind; sensitives will place letters on the top of the head often, others behind them. It was facts of this order which led Lombroso into the path of psychic research. Other observers, e.g., Kilner ("Human Atmosphere," p. 108) and Mr. J. Arthur Hill ("Psychical Investigations," p. 211) are also of opinion that the eyes are not the organ of psychic vision. Professor Farigoule has so far the courage of his convictions that he has already proceeded to attempt the development of the blind on these lines, and having had some measure of success, "means to accomplish more." If so, "may we be there to see."

In articles to follow, it is proposed to deal with other forms of psychic sight (crystal vision and allied phenomena, distant clairvoyance, etc.), and to indicate the most important works which beginners in the subject might consult

(To be continued.)

"PHENOMENA OF MATERIALISATION."

REVIEWED BY ARNO S. PEARSE.

LIGHT and other journals have, during the last six years, made frequent reference to the work of outstanding ability which the cool, penetrating and analytical brain of Dr. Schrenck-Notzing produced in 1914. From a close study of the book it becomes clear that more stringent methods of experimentation than those employed by Schrenck-Notzing and his many medical friends could not have been devised. So numerous and so perfect were the means of eliminating fraud, that it is simply ruled out as an explanation of the phenomena.

The reasoning adopted by the author in defending himself against the attacks that were made upon him on the publication of the first edition is masterly in its logic, and the introduction and the chapter dealing with "Facts and Hypotheses" give a fine comprehensive synopsis of the history of scientific investigation of psychic phenomena throughout the world. The two hundred and twenty-five illustrations in the book speak for themselves, they are almost entirely reproduced from the original plates, and in practically all of them we see the medium as well as the materialised form.

Schrenck-Notzing is not a Spiritualist, and though he does not come to any definite decision on the cause of the phenomena, yet one can see indications of his attitude from such phrases as "theatrical adjuncts of the Spiritistic séance room." He has, however, an open mind, for although in his latest book, "Physical Phenomena of Mediumship," which appeared recently in German, he throws out as a tentative hypothesis that such phenomena are due to the subconscious mind, yet he admits that this explanation does not in our present knowledge cover all the phenomena.

Though Schrenck-Notzing's views as to the primary causes may differ from those held by most of the readers, yet we must all be grateful to him for the work he has achieved and the light he has shed on a little known subject. The excellent reproductions and the careful records given in the book make us almost witnesses of a very large number of materialising séances, so that the price of the book is not exorbitant. The confirmatory evidence by Dr. Geley of his independent experiments brings the volume up-to-date.

MATERIALISATION AND "PSYCHIC PHOTOGRAPHY."

Those readers of Schrenck-Notzing's books who have had some experience in psychic photography may suspect that some of the processes adopted in psychic photography are very much akin to the materialisations illustrated by the author. In taking psychic photographs the normal eye does not see the phantom; indeed, most students of this branch are tentatively agreed that the "spirits" do not take a position in front of the camera, that probably the whole process goes on, in most cases, inside the camera, by the use of a transparency, and that the camera acts merely as the cabinet; in fact, the lens is not a necessity, as is proved by the many psychographs, or "skotographs," as those results are now termed, which are produced without the use of the camera. But the reading of Schrenck-Notzing's book, and especially the illustrations, indicate an extraordinary likeness in the results.

In the first place we get many psychic photographs where the face of the "extra" is much smaller or bigger than the face of the sitter. The same is the case in the material-

sations shown us in the book; most of them are smaller than the face of the medium.

Secondly, we get artistic reproductions in both processes; the writer possesses some where the shading is carried out just as in lithography. In materialisation we have similar artistic reproductions, at times of an imperfect nature.

Thirdly, we have recently seen some psychic photographs of a new London medium, where the nose of the "extra" is still in a mould, very similar to several of the incomplete materialisations of Eva C.

Is it not possible, perhaps even likely, that these faces in psychic photography are—in some cases—the materialised thought pictures of the conscious or unconscious mind of the persons in the flesh, or of a spirit, a thought picture transposed on the plate? That the "extras" are not standing before the camera has been proved by repeated experiments when more than one camera was used simultaneously with that of the medium, and when only the latter produced a supernormal effect.

This idea of materialised thought transference has forced itself on the writer in the course of the study of Schrenck-Notzing's books, and after a close inspection of several hundreds of psychic photographs of various mediums.

Schrenck-Notzing would undoubtedly say that spirits have nothing to do with the supernormal photographs or materialisations. But that these are merely the work of the mind of medium or sitter is shown to be impossible when we deal with photographic messages written in foreign languages, unknown to anyone present at the experiment. I know of a reliable case where the psychogram was in old Phœnician, and the messages referred to present-day transactions. (So far only part of the message has been translated, although it has been in the hands of several scholars.) To my thinking, though I always like to attribute things to normal causes, this was truly a spirit message transferred on the negative. No other explanation will fit it.

If we, who are in the flesh, can materialise thought pictures on the photographic plate, as has been abundantly demonstrated by Commandant Darget and others, how much easier should it be for beings who are not impeded by earthly matter to effect a like result?

That our minds are able to project pictures on our brains—just as clearly as if they had been brought to the brain through the medium of the eye—is known to most of us from our own experience when falling asleep.

The materialisations of Eva C. can evidently be divided into three main classes: drawing-like pictures, "bas-reliefs," and full plastic forms. Similarly in photography we have plastic forms, semi-plastic and artistic outlines. Different processes may be used for the various kinds of productions.

THE CATHOLIC POINT OF VIEW.

"Psychology and Mystical Experience," by John Howley, M.A., Professor of Philosophy, Galway (Kegan Paul, 10/6) is a book which carries the *imprimatur* of the Roman Catholic Vicar-General, Westminster, and is an analysis of Catholic mystical experiences drawn with much learning from many sources. The general drift may be seen from three quotations:—

"From the Fathers of the Desert to the Curé d'Ars, from the Anachars of the Culdees to the Carmelite, Franciscan, Dominican, and Jesuit 'director' of to-day, we have had a long series of trained minds dealing with souls in the confessional, interrogating and advising, noting progress, repairing relapses, forging that wonderful chain of moral and mystical theology from the accumulated experience of ages and generations. They built up no mere speculative science of the life of the soul, but a doctrine that was lived, a science that was an art. That ascetical theology represents the life-experience of countless souls of every degree of spiritual culture generalised and codified in the light of Catholic theology."

"Evangelical conversion has in well-marked cases as its normal and expected resultant a state of assurance. Catholic conversion a state of *compunction*."

"But the psychologist who investigates the phenomena of religious experience, like Professor William James, passes them [the Exercises of St. Ignatius Loyola] by. He is blind to their results, because their methods are ordinary. Quiet reforms of life, with no sub-conscious Jack-in-the-box emergencies, are of little interest to the agnostic in quest of a dissolution of the riddle of the universe."

Professor Howley writes from Ireland: the world will always judge of the merits of these questions by results. What has been the attitude of the Roman Catholic clergy to crime?

NEW BOOKS RECEIVED.

"Splendor Solis: Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus," with introduction, explanatory notes, etc., by J. K. (Kegan Paul, 21/- net).

"The Law of Love," by C. R. Stewart (Kegan Paul, 4/6 net).

* "Phenomena of Materialisation," by BARON VON SCHRENCK-NOTZING (Kegan Paul, 35/- net).

THE WIDENING HORIZON.

FROM OLD JUDAISM TO NEW CHRISTIANITY.

"Death and Beyond," by C. T. Wood, Fellow and Dean of Queen's College, Cambridge (Longmans, Green and Co., 4/6 net) is described as "a study of Hebrew and Christian conceptions of the Life to Come." In this study the author has been largely helped by the rediscovery of a large Jewish literature—the pseudonymous literature called Apocalyptic—which helps us to see in their historic setting the Jewish beliefs in which Jesus and His apostles were brought up. Mr. Wood notes throughout a progressive revelation, and the progress is not confined to the Old Testament. In St. Paul's earlier epistles we have the ordinary features of Jewish Apocalyptic belief, implying a resurrection in which the majority of mankind would be left behind to suffer from "the wrath"—though no very clear ideas are expressed as to what that implied—but in the later his outlook is changed. He has now (as Mr. Wood points out) a limitless hope for the world: all humanity would sooner or later, here or hereafter, come into the Kingdom of God, and all creation would share in this great redemption. Paul could no longer continue to believe in the old Jewish notion of an intermediate bodiless existence in Sheol: a living soul must have a body of some kind, an expression of its personality. Following on the same line, Mr. Wood, though careful to disavow himself from any suspicion of sympathy with Spiritualism, cannot think of the departed as cut off from communion with us: he is convinced that the after-life is a life of rest from toil and weariness, but not from service, and what service, he asks, would give the spirits of the redeemed fullness of joy save to work for us as guardian angels, even though that work implies suffering—as Christ still suffers? "For this suffering goes now with a wider vision than ours on earth: under it, round it, over it lies the love and the peace of God."

The preface to the book is very striking. We quote the opening passage:—

"It was the 'fiery furnace' of the Maccabean war which brought the Jews at last to the belief in life beyond death; and it has been the anguish of our terrible world-war which is testing and developing popular beliefs about the condition of our own dear dead. The Jewish teaching, often presented as the Catholic doctrine, prevailed for long centuries in the Christian Church—in fact, till fifty years ago. At last the Christian conscience threw overboard the immoral belief in an everlasting hell of useless torments; but with it went a great deal more which we cannot afford to lose, especially the sense of the horror of sin. God has been teaching our generation, even among the devilries of war, that He is no amiable weakling. He has made us face the Cross and all that it means. And He has made intolerable for us the 'lone, sunny idleness of heaven' [Browning] as a place for boys taken in all the glorious strength of young manhood (often, too, in its carelessness). We rebel, instinctively, or rather under the guidance of the Holy Spirit, against the facile schemes of life beyond death which satisfied our fathers—schemes too complete in detail to be true; too small by far for the bigness of God; too cramped for the breadth of Christ's teaching. Christ meant us to 'face death with a cheer' ourselves; and even in sorrow for the death of those we love, to find a triumphant joy. Could anything be more vilely un-Christian than our mourning hearse, our black crêpe, or indeed the use of the minor Psalms in our Burial Service? But these things harmonise all too well with the teaching about the life beyond which is given in most books of fifty years ago and earlier."

"OUT OF THE MOUTHS OF INNOCENTS."

A CONVERSATION OVERHEARD.

First Schoolboy: Aren't your people "Spiritualists"? What is it all about? Ghosts? I thought there weren't such things.

Second Schoolboy: No; not ghosts, but they say that when a man dies his spirit still lives.

Goes to "heaven,"?

I don't know about "heaven"; they say it is in a new world; but it is still this world as far as I can make out, seen in a new way.

How beastly to see other fellows doing things and not be able to join in—no money, no grub, no games, no fun.

Oh, but no need to be bothered with cleaning up, or earning your living, or swotting. And no one can hurt you or oblige you to do what you don't like.

But there would be nothing to do.

Why, you ass! there's the more time for what is worth doing and seeing. If it's true, I mean to see the whole world, and then be an artist; that'll be plenty to do.

But you won't have any paints.

Oh, yes, I shall, but not the same paints as here: I expect you paint with sunshine.

I never thought of it like that. I wonder if there's any truth in it.

V. C. D.

A NOTE ON MEDIUMS.

BY AN IMPARTIAL OBSERVER.

By the majority, mediums of every class are regarded as either mad people or rogues. Those who give their services to the public free of charge are the ones considered mad; while those who receive a small remuneration for their work are almost invariably looked upon as scoundrels; but whether or no they charge fees for their clairvoyance—if that be their particular spiritual gift—by nearly everybody they are observed with suspicion.

When the public detects a personal touch in a medium's trance address, it at once refuses to believe that spirits have anything to do with the messages that are coming through from the other side; but is this not childish? Do not you or I, when relating some occurrence wherein we figure, colour the story with our own point of view? Would not the subconscious mind of a medium do the same thing?

A good motto in this case is: "Treat every man as an honest man, till you know him to be false."

There are but few people who possess these wonderful psychic gifts, therefore those who do should develop them. Mr. James Hewat McKenzie, in his book, "Spirit Inter-course," has said: "Mediums are usually drawn from what are termed the uneducated classes," and he goes on to explain that this is partly because their brains are less occupied with study, and they are more able to devote some of their time to meditation. Naturally, as gifts are not all thrown about in the same direction, there are many exceptions to this statement.

As people of the "uneducated" classes are generally by no means wealthy, it may be assumed that most mediums are in the same financial position, and consequently it is absolutely necessary for them to make a small charge for their work. Fortune-tellers are paid; so are the clergy; why not give mediums just a small standard salary? They cannot be false just to gain money, for the money to gain is so small. If they wished to obtain wealth unlawfully there are hundreds of ways more remunerative, and many, perhaps, less dangerous than by professing mediumship; so, when they ask for only a few pence as a compensation for their work, do not judge these people too harshly. They believe in themselves and the truths they are striving to spread, which are two of the chief components of success.

JAMES T. MOORE.

* * We agree with Mr. Moore. The attacks made on mediums when they take payment for their services are so transparent that the bias is plainly observable, especially when the attack comes—as it often does—from persons who are themselves in receipt of stipends for their own services as ministers or teachers.—Ed.

PSYCHOMETRY EXTRAORDINARY.

A REMARKABLE CAREER.

From our Chicago contemporary, "The Progressive Thinker," we learn of the passing in her eighty-first year of a remarkable woman whose personality made a great impression on the late Editor of LIGHT, Mr. E. W. Wallis, when he visited the United States. Mrs. Helen Lane Russeque, of Rochester, New York, was well known in her native country and abroad, not only as a powerful and impressive lecturer for the cause of Spiritualism (she was for a time pastor of Plymouth, Rochester, U.S.A., Spiritual Church in succession to Dr. B. F. Austin), but for her active interest in all branches of philanthropic work, especially that for the advancement of women. She was a pioneer in the ranks of the equal suffrage movement, and in the work of the W.C.T.U. But the chief interest for our readers in her career will be in the wonderful psychometrical power the possession of which enabled her to declare the existence, and afterwards to indicate correctly the exact position, of a gold mine in South America (in a remote district no white woman had ever before visited), "saucers" of mica and deposits of amethyst in Maryland, salt deposits in Kansas, oil and gas in California, besides gold mines and springs of water in various localities. She also located in the excavations in Egypt the whereabouts of certain missing fragments of art specimens which by following her directions were afterwards unearthed. Some ten years ago she successfully indicated where in a lake at Wisconsin the bodies of two drowned lads would ultimately be found, after a great number of unsuccessful attempts had been made to recover them. Through psychometry she became an inventress, and on at least two occasions the United States Government awarded patents to her for her inventions. In her association with her husband, who was a physician, she examined obscure cases of disease, and on many occasions assisted surgeons in New York City and elsewhere in arriving at a correct diagnosis before operating. At one time she was invited to take a position in one of New York's largest hospitals as special diagnostician, but preferred to continue her work with her husband. The invitation showed, however, the high estimate of her powers entertained by some leading New York physicians as well as a broadmindedness on the part of the American medical profession which might with advantage be copied on this side of the Atlantic.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

CLAIRVOYANCE.

"Peg" (Hereford) tells me that he has three different phases of clairvoyance, but he is puzzled by the fact that when he (clairvoyantly) sees physical objects not within the radius of his normal sight there are certain differences not apparent to the physical sight. If, for instance, he clairvoyantly sees a room, the furniture and the walls show certain differences. Really, I cannot advise him as to the causes of this. I would like him to assure himself that he is really clairvoyant; because there are some spurious imitations of true clairvoyance, even when there are real psychic faculties at work, and much that passes as clairvoyance is of a very elementary character—unworthy of the name of "clear-seeing" as true clairvoyance should be. We want only the best of these and other psychic faculties. But where there is a real gift it always comes to the surface sooner or later, and justifies itself by its quality.

SPIRIT SPHERES.

"Arncombe" tells me he is good deal puzzled by descriptions of spirit spheres. He asks if they are really localities and how they are divided off from one another. There are difficulties in this matter even for the wisest and most experienced investigators. They arise mainly from the practical impossibility of the physical brain gaining more than hints and glimpses of the nature of superphysical life. In spiritual realms *place* and *state* seem to merge into one another, and each to partake of some quality of the other. I find it best as a rule to gather my ideas from a study of the life here, remembering that we also are spirits. Take, for instance, a gathering of people in some place of assembly. They are all in one place physically, and yet mentally and spiritually they are not. They are in different spheres, and the spiritual law is seen in the way in which they are classified in spite of their physical proximity. Some of them are drawn together in virtue of some quality of spiritual kinship which they unconsciously recognise. Some feel themselves "outside" this spiritual companionship, and gravitate to others who are of their own order. They can only feel at home with those on their own plane. Introduce a man of coarse mind and life into the company of refined and cultured people and this question of spiritual distances and divisions and how one sphere is "shut off" from another gets a vivid illustration, and helps us to understand a little, at least, of the laws of spiritual affinity which result in what are called spirit spheres.

PSYCHIC PHOTOGRAPHS OF LIVING PERSONS.

G. P. S. asks, "Is there any case known of an 'extra' on a psychic photo being that of a living person?" There are several cases. The late Rev. William Stainton Moses ("M.A. Oxon") obtained a photograph of his double through a psychic photographer in Paris, while he himself was in London, and several other instances are recorded, notably in "Photographing the Invisible," by Mr. James Coates, in which also the Stainton Moses case is fully dealt with.

THE OCCUPATIONS OF GUIDES.

"Cyrus" asks, "What becomes of the guides of a medium when the medium dies?" Why, what should become of them? No doubt they welcome their friend and ward into his (or her) new life, and then take up their other tasks. I imagine "Cyrus" has a vague impression that the guides of a medium are entirely occupied in looking after him on earth, so that when he passes on they find themselves like Hamlet—their "occupation gone." This is not the case. Like tutors or guardians here they have other interests and occupations. One of the prime needs of inquirers, I see, is to realise that spirit life is just as natural as this, and spirits every whit as rational human beings as the rest of us.

PROVING THE SPIRITS.

"G. W." objects that many statements made by spirits cannot be proved. What test should we apply? Well, I can only point out that even in this world we continually meet with the same thing—statements we cannot prove, but have to take on trust. It is only when they strike us as improbable or something very important turns on them that we have to investigate them carefully. If we had to sift the truth of every statement made to us we should have no time for anything else. The answer to my correspondent's question, then, is that we should use reason, judgment, and experience just as we do in everyday life. Spirits are men and women, after all, and we should treat them as we do our fellow-creatures here, being discreet, but not completely shut up in a suit of protective armour. By the way, most of us have an *instinct* that guides us in our dealings with others, and this instinct is usually to be relied upon.

THE NECESSITY OF MEDIUMSHIP.

To C. MacBRIDE, who asks why spirits cannot communicate with us except through mediums, I would reply that inasmuch as they communicate with mediums *direct*, it is not accurate to represent them as being unable to approach people in this world at first hand. The situation is that they communicate with some persons directly, but not with *all*, because all are not constituted to be the recipients of psychical impressions, and consequently those who are not have to be dependent on mediums.

MATERIALISATIONS.

Mrs. G. P. gives me some striking instances of personal experience in materialisation, and although she raises no special question concerning them, I may inform her that we have records of several cases of the kind where the materialisations are spontaneous, not being in any way elicited by set experiments. This is a field for investigation by the scientist of the future, who may discover how invisible and impalpable forms of life may become visible and tangible in certain conditions. The problem has already been explained several times by spirit communicators, but the solution is not yet in a form which can be adopted by orthodox science.

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BISCUITS**
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ORFORD CHURCH DECORATION FUND.

LETTERS TO THE EDITOR.

SIR,—Now that Christmas is over I have found time to go through the letters of those 834 kind friends who helped to decorate our little church at Orford for Christmas Day.

I have been struck, among other things, by a remarkable absence of platitude. The writers had a variety of things to say and each was well worth saying. It is a great pleasure also to read so many kind words about the work of my fellow-clergy who are taking their stand for this good cause, many of whom have been out in the field for many years past. I would much like to write to each of these correspondents, but this is, of course, impossible. Will you, therefore, permit me to thank each one of them through the medium of *LIGHT*, and to say that I hope they will look upon the Christmas card, which I had the pleasure of sending them, as a visible token of personal friendship between us. In this way I shall regard the letters received from them.

May our bond of friendship be strengthened in 1921, and the work go forward!

G. VALE OWEN.

New Year's Eve, 1920.

SIR,—Will you kindly convey to the subscribers to your fund which helped to make our Church so beautiful on Christmas Day, the thanks of the Wardens and Officers of the Church. We are greatly touched by this kindly thought, and feel that our little Church at Orford is the centre of the spiritual thoughts of many outside the confines of our district. Please tell them that the lovely flowers have been a joy to all who have worshipped here this Christmastide. We wish that all who feel the holy influences which radiate from the shrine may be brought nearer together in fellowship and love during the New Year.

Yours sincerely,

R. G. BRANDRED,

People's Warden (on behalf of my co-Warden and the Officers of the Church.)

"Fairholme,"

Orford, Warrington.

January 1st, 1921.

SIR,—I am writing on behalf of the Orford Church Council to thank the readers of *LIGHT* for their donations to the flower scheme for the decoration of our Church for Christmas.

It was a happy thought, and the decorations were very much appreciated.

When the work was finished the Church looked really beautiful—more beautiful, in fact, than it had ever looked.

I am, Sir, on behalf of the Council and Congregation,

Yours very truly,

WM. PALIN, Secretary,

Orford Church Council.

3, Fitzherbert-street,

Warrington.

December 31st, 1920.

Gladola Restaurant

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Open on Sunday from 12.45 to 9 p.m.

Lady, occupying own house at Harrow, offers comfortable board-residence to young business gentleman; quiet home; Spiritualist views; bright, congenial surroundings.—Write X., care of J. H. Goring, 3, Tudor Street, E.C.4.

Gentleman, quiet habits, wishes reside with private family, Kensington, Bayswater District. Or well-furnished accommodation and attendance.—Particulars and terms, "Occult," care Newsagent, 42, London Road, Twickenham.

Young Lady seeks berth as Housekeeper or assistant in business or private house.—Miss T., 134, High Road, North Finchley.

A Lady, residing in Broadstairs, Kent, is anxious to know if there are any meetings on Spiritualism, private or public, in or near Broadstairs.—Write A. B., "Erin" Crow Hill, Broadstairs.

Birchington.—A Lady living there will be glad to hear of anyone in the neighbourhood willing to help in forming a circle.—Write "S." care of J. H. Goring, 3, Tudor Street, E.C.4.

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Church of the Spirit. Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mrs. M. Crowder, 16th, Thirty-fourth Anniversary Services.

Lewisham.—Limes Hall, Limes Grove.—6.30, Miss Violet Burton.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. S. Worthington.

Peckham.—Lausanne-road.—7, Mrs. Cannock. Thursday, 8.15, Mr. T. W. Ella.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), Whist Drive, players 1/- each, proceeds in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Mr. A. Lamsley. Wednesday, 8, Mr. T. W. Ella, trance address and answers to written questions. Saturday, 15th, Lyceum New Year Party, open to public, 7.

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Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Gladys Davies, of South Africa; 3, Lyceum. Wednesday, 8, Mr. Ernest C. Cager.

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"LIGHT," January 15th, 1921.

THE CHURCHES AND HUMAN SURVIVAL.

SEE PAGE 34.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH



No. 2,088.—Vol. XLI.

[Registered as]

SATURDAY, JANUARY 15, 1921.

[a Newspaper.]

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FRIDAY, JANUARY 21st, at 3 p.m.

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TUESDAY, JANUARY 25th, at 3.30 p.m.

Clairvoyant Descriptions by Miss V. Ortnier.

THURSDAY, JANUARY 27th, at 7.30 p.m.

Clairvoyant Descriptions by Mr. Vout Peters.

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NOTES BY THE WAY.

When in the 'eighties and 'nineties of last century the topic of Spiritualism was discussed at public meetings, its supporters were always in a minority, usually a fractional one. We recall an occasion when, after a debate on the subject, a vote was taken and only seventeen of the large audience voted affirmatively on the question whether Spiritualism was true. But on the occasion when Sir Arthur Conan Doyle met Mr. Joseph McCabe at the Queen's Hall on March 11th of last year, the chairman, Sir Edward Marshall Hall, noted that the audience was about evenly divided on the question. Setting aside any considerations which might arise out of the composition of the various meetings, one fact was plainly obvious—public opinion and public sentiment have changed tremendously in the intervening thirty years or so. The popular intelligence has grown, the standards of criticism have been raised. The man who to-day challenged debate with Spiritualists and had nothing better to offer than the clap-trap of forty years ago, the stale fallacies and threadbare jibes that then sufficed to tickle the ears of the groundlings, would be scarcely tolerated. In sporting parlance it is no longer a "walk over" for him. He has to run his hardest against competitors who are at least his own match.

Much the same applies to debates in the Press, where oftentimes it happens that a sceptic who has "rushed into print" in fond ignorance of the changes which have been going on, mainly under the surface, has had the mortification of finding his arguments torn to shreds and his incompetence exposed by the pens of capable writers who had kept abreast of the times and were well informed on a matter which the critic had thought unworthy of his serious attention. There is, in short, a different "psychological climate," the outcome not merely of the natural evolution of the human mind, but of the efforts of many men and women who have been working quietly and tactfully in a multitude of ways to educate the public on this great question. It is becoming increasingly apparent that the man who discusses Spiritualism, whether as a protagonist or as an opponent, must know what he is talking about and be ready to stand a searching inquiry into the extent of his knowledge. We would have the rule enforced on both sides impartially. Nay, we have even a bias on the matter, finding ourselves even less tolerant of an incompetent advocate than of an ill-informed opponent.

"Light" can be obtained at all Bookstalls and Newsagents.

The Vale Owen Scripts contain many passages rich in suggestion to those who have studied other communications of the same class. They abound in clues and sidelights. Some readers will find something arresting in the remarks on "Recurring Science" on pp. 80 and 81 of the latest volume, "The Highlands of Heaven," in which "Zabdiel," the communicator, deals with the subject of those broad principles of knowledge which come up from time to time, and then, having served their turn, fall back into a secondary place in order that other principles may receive the concentrated attention of the race. He tells us how "items of discovery are lost and found anew, often in other than their original guise and with some strange features added and other old features lacking." This is precisely what the deeper student of human progress observes. Certain ideas are dismissed as false and superstitious, but they come up again, ages afterwards, for review and examination, and are then seen to contain germs of truth vital to the welfare of the race.

Tales of faerie and magic, alchemy, astrology and other things fondly supposed to be entirely false and obsolete are amongst the "recurring" things of which "Zabdiel" speaks. (They are almost like the "recurring decimal," never to be worked out on the plane of intellectual law.) On this subject the communicating intelligence makes a significant point. Men in former days, he observes, found out a considerable number of facts and classified them.

But inasmuch as these facts, laws, and regulations, and conditions were not of the earth sphere but of the spiritual, [men] were fain to express them in a language apart from that of common use. When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical or symbolic; and thus doing they also made the facts themselves assume a shadowy form, until at last there was little of reality left.

This aptly summarises some of our difficulties in winning attention for the spiritual side of human knowledge and experience.

"THE LIGHT OF OTHER DAYS."

Many of our readers will be interested in reading the following paragraph from the leader in the first issue of LIGHT, dated January 8th, 1881. It shows how the whole situation has changed to-day. It is an evidence of the tremendous progress which has been made in the meanwhile. There is hardly a scientific materialist left.

By telescope and microscope, by scalpel and chemical analysis, the Physicist has successfully invaded from all sides the Kingdom of Nature, and widened the domain of human knowledge; but, with all his weapons and all his resources, including those which Nature herself has of late yielded up to him, the realm of Spirit has so far successfully withstood him. From it he has borne away no spoils, has wrested no triumphs; within its confines he has not even once succeeded in planting the sole of his foot; nay, he has not been able, from the high places of the regions which he has conquered, so much as to see it afar off.

On the 8th of January, 1921, LIGHT completed its fortieth year.

THE THEOLOGY OF THE CHURCHES AND BIOLOGICAL FACTS.

By EDYTH HINKLEY.

Is not one main aspect of the antagonism—broadly speaking—of the Church to Spiritualism (considered as the belief in the demonstrable character of human survival and the possibility of communication between the living and the so-called dead) to be found in a misconception of the character of the fact itself?

The Church looks upon it as one of a series of purely religious events and doctrines embodied in her creeds, vouched for in her sacred records, and exemplified with unique emphasis in the experience of the Founder of her faith—therefore to be treated as the peculiar province of the religious instinct and in many cases almost the private theological property of the religious teacher.

But survival, if it be a truth at all, is not exclusively a religious fact, but equally a biological one, if we allow to that word its true significance and reach; not only has man every right to study it from that angle, it would seem his positive duty to do so.

Just as birth is both a natural and a spiritual event, so is death—or the new birth. We shall certainly be infinitely impoverished if we consider either of these great experiences in their biological aspect only, but both are equally facts in

human nature His Holy Place, should we be so concerned to parcel off death and the after life as a domain of mysterious religious sanctity lying beyond the scope of legitimate enquiry?

Why should we consider Spiritualism as a violation of territory intrinsically theological, or to use the language of the man in the street, as "poaching on the Church's preserves," when it seeks to probe the apparent finality of death and prove its illusoriness? It seems to me that we have no more right to do so than the medical faculty or men of science would have to complain of the Church as invading their special territory if she were to devote some of her finer gifts and graces to inspiring the potential and actual mothers of our race with a sense of the immeasurable spiritual responsibility of their pre-natal relation to their children's souls, the nearly creative power they might wield, the almost divine beauty of their opportunity and their task. Neither doctor nor scientist would cry, "Hands off! you are encroaching on my domain, generation and birth are physical facts and are outside the Church's province," for he would know they are spiritual facts also, however he might interpret or limit the word "spiritual." Why, then,

The Sacrament: From "Leader."

IT were not of any use to endeavour to give you a full account of the significance in whole of the Sacrament of the Body and Blood of the Christ. You would not understand our words, and there are none of your own which would serve us.

This thing reaches far beyond where tongues of earth are remembered, and is spoken of, in its inner mystery, only in those forms of language proper to the spheres far removed in sublimity, and near that of the Christ.

As He said, these two common things of earthly origin, the Bread and the Wine, do come to be His Body and Blood. They are therefore part of Him Who spoke these words.

Men have asked how this could be when on that first occasion of their utterance Himself was present in Body of flesh and bones and blood.

But yet every man—without ceasing all his life—does communicate of himself to things without himself. No coat he wears but, flung aside, is marked with the impress of his personality. No thing he touches, no house he inhabits, but he leaves his quality there indelible

to be read by those who are so endowed.

As He gave of His vitalising force to the sick and halt in Judea and Galilee, as He breathed of His spirit power upon the Apostles and they became inspired of His Life, so upon the Bread and Wine did He pour of the life-stream of Himself, and they did in verity become His Body and His Blood.

And so it is to-day. For He did not offer so great a thing to snatch it away so soon as that meal was ended and His Body given to the Tree.

No! The Source of that vital river operative on the Bread and Wine, or on the persons of the Apostles, or on the bodies of the multitude, was not that Body of flesh He wore for so short a time. Nor was it the Body of spirit substance, through which it did but flow as through a conduit from the reservoir into the cisterns of a town.

It was the Spirit Himself, the Christ, Who was and is the Source, and that, too, whether in the Body of flesh or out of it.

So it is true to say that the Bread and Wine at that last meal

of theirs together, at His wish and will, became depository of His life-force, and so were made His Body and His Blood.

When, therefore, the ministrant, the priest, takes up the consent of the congregation, and, laying the Body and Blood upon the Board, pleads the sacrifice of Him Who lives to-day very highly exalted, he, in essential, places his hand upon the bosom of his Lord, and, looking into those Realms which are the abode of angels and of angels who rule, looks towards the Father's face and pleads the Love and allegiance of His Son for poor humanity's sake that they be made all beautiful as He.

And if he be of simple mind and in heart a little child of the Kingdom he shall feel within that Breast beneath his hand the quiet, strong beating of the One Constant Heart in Christendom to-day, and shall know that what his weakness will not bear to do shall have reinforcement of the Life which wells within, and that what pleading is his with the Father goes not unaided into that bright sphere of awful purity and holiness so still.

† From the Vale Owen Script.—Weekly Dispatch, May 23rd, 1920.

the world-order, and may be wisely and worthily investigated from that point of view. It is unnecessary to say that both mysteries should be approached reverently,* the latter with an even deeper and tenderer seriousness than the former, not, however, because it is intrinsically a more religious event, but because in all ages the deepest and most hopeless griefs of the human heart have centred here, and have invested the apparently final parting with a tragic sacredness shared by no other universal experience. Nevertheless, it is a human, more than a theological sacredness, and the search into the scope and consequences of death in these days of widening knowledge and unfettered enquiry is an inevitable human activity, as well as a religious one.

But it seems really a sort of atheism—this sharp demarcation between religious and non-religious; all life is, or should be, sacred; all effort religious. For if God is anywhere, He is in the conscious human spirit, living, energising, striving to express Himself in each one of us. If we simply and habitually lived in this conviction—which was the conviction of Christ, the Lord and Brother of our race—feeling all life to be the sphere of the action of God and

* They may be treated frivolously, stupidly, egoistically, as Father Adderley points out in the New Year's issue of *LIGHT*; the Christian faith may also be thus treated, even by its official representatives, but the travesty or misapprehension of a truth has never been a sufficient argument against the truth itself.

should the Christian clergy, generally speaking, frown on the effort to investigate from the scientific standpoint the change of environment which we call death? Rather, if the claims of the Higher Spiritualism be true, should they thank God, as they have rarely thanked Him for anything, to find the Christian hope rooted in the universal order, and the reported experiences of the first disciples an illustration, not a violation, of natural law. For to more yearning and despairing souls than they realise "comes faint and far that voice from distant Galilee"—too far, too faint for faith in events that contradict all human experience. And if it be said that faith is the one thing needful, that to seek for proof is to dethrone faith, one can only remark—without really speaking to this point, which would be impossible here—that according to the record the Master and Model of the Church showed a most tender understanding of the intellectual need of one of His disciples when he demanded what to him seemed proof of the amazing statement offered for his acceptance. Has Christ's sympathy with Thomas no message for His Church to-day?

[Mrs. Hinkley is the author of the striking article in the "Nineteenth Century" of November, 1919, entitled "Not Through Eastern Windows Only," a quotation from which we give elsewhere in this issue.—Ed.]

† The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 82, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

SIR A. CONAN DOYLE.
VIGOROUS REPLY TO AN OPPONENT.

By the last Australian mail we received a copy of the Sydney "Evening News" of November 27th last, giving an Open Letter on "Spiritualism and Christianity" from Mr. David Simpson, President of the Christian Evidence Society, addressed to Sir Arthur Conan Doyle, and Sir Arthur's reply thereto. The contention of Mr. Simpson was that Spiritualism is demonism, and Sir Arthur's answer shows that he is in magnificent fighting trim. He writes:—

Sir.—Your letter is couched in such terms that it does not deserve a reply; but I send one lest it should seem that I had imitated your want of good manners.

The tenets which we Spiritualists preach, and which I uphold upon the platform, are that any man who is deriving spirituality from his creed, be that creed what it may, is learning the lesson of life. For this reason we would not attack your creed, however repulsive it might seem to us, so long as you and your colleagues might be getting any benefit from it. We desire to go our own way, saying what we know to be true, and claiming from others the same liberty of conscience and of expression which we freely grant to them.

You, on the other hand, go out of your way to attack us, to call us evil names, and to pretend that those loved ones who return to us are in truth devils, and that our phenomena, though they are obviously of the same sort as those which are associated with early Christianity, are diabolical in their nature. This absurd view is put forward without a shadow of proof, and entirely on the supposed meaning of certain ancient texts which refer in reality to a very different matter, but which are strained and twisted to suit your purpose.

It is men like you and your colleagues who, by your parody of Christianity, and your constant exhibition of those very qualities which Christ denounced in the Pharisees, have driven many reasonable people away from religion and left the churches half empty. Your predecessors, who took the same narrow view of the literal interpretation of the Bible, were guilty of the murder of many thousands of defenceless old women who were burned in deference to the text, "Suffer no witch to live." Undeterred by this terrible result of the literal reading, you still advocate it, although you must be well aware that polygamy, slavery, and murder can all be justified by such a source.

Your challenge to debate is childish, and merely made for public effect, since you have intelligence enough to realise that no debate is possible where the literal validity of your authority is not recognised. The same applies to the absurd offer of your photographer. He could easily produce a faked photograph, but he could not produce the likeness of a dead son beside his living father, this likeness being different to any taken in life, and produced upon the plate which the father has brought with him, and which is developed and handled only by the father.

If he seriously persists in his challenge, I will send him a sitter with a marked plate, and I will myself pay £25 to a hospital if he can produce a recognisable portrait of a dead relative upon it, the plate to be developed by the sitter. As this test does not require my personal presence, it can be carried out at once if you give the name and address of the photographer.

In conclusion, let me give you the advice to reconsider your position, to be more charitable to your neighbours, and to devote your redundant energies to combating the utter materialism which is all round you, instead of railing so bitterly at those who are proving immortality and the need for good living in a way which meets their spiritual wants, even though it is foreign to yours.—Yours faithfully,
ARTHUR CONAN DOYLE.

SPIRITUALISM IN IRELAND AND SCOTLAND.

By HORACE LEAF.

Almost immediately after leaving Denmark I went to Ireland. The contrast between the two countries was most pronounced. The comparative peacefulness and prosperity of Denmark stood out in strong relief against the unrest and poverty of Ireland.

An equally marked difference was to be observed in respect to Spiritualism. My impression is that Spiritualism does not flourish in Ireland as it does in other parts of the British Isles; even Denmark is ahead of it. This is no doubt owing to the unhappy religious and political condition of the country, and, so far as the Belfast Association of Spiritualists is concerned, to its inability to obtain a suitable building in which to pursue its work.

My Spiritualist activities in Ireland were restricted to Belfast, the only town of considerable dimensions which has an active Spiritualist organisation. That the organisation is in the hands of capable leaders there can be no doubt; but who can hope to reap the full benefit of their labours under Curfew Law, lack of accommodation, and civil war! The Spiritualists of Ulster are fighting most valiantly against powerful reactionary forces. So anxious are they to forward the Cause that they spare no reasonable effort,

and willingly undertake any venture that seems likely to bring Spiritualism to the notice of the public. I have my visit the Association twice engaged the hall in the Water Hall for me. When things are again settled and the warring elements at rest, we shall see splendid results spring from their unremitting labour.

From Ireland I crossed to Scotland. It is difficult to convey a proper idea of the difference in Spiritualism in these two countries. Probably nowhere in the whole world does the movement grow so rapidly as it does among the Scots. During the last five or six years it has literally bounded forward. I do not think this can be due to an inherent difference of temperament, so much as to the forward policy of Scottish Spiritualists.

The Glasgow Association of Spiritualists is mainly responsible for this. This society has fortunately grown up under the care of a number of earnest Spiritualists with considerable organising and business ability, who have aimed above all things at presenting Spiritualism in the highest possible form both privately and publicly. The policy has been more than justified by the results. Space will not permit more than a passing reference to the excellent and manifold activities of this organisation. The following three features will be sufficient. After the Sunday morning service, the audience at which usually numbers from one hundred and fifty to three hundred, there is conducted a public circle, commencing at 1.30 p.m., the attendance averaging about three hundred! A very large proportion of those who attend are regular church-goers who go straight from their pews to this remarkable seance. The attendances at the Sunday evening services are unapproached by any other Spiritualist society in Great Britain. During my recent visit the audiences averaged eleven hundred, and even then sometimes numbers had to be refused admission owing to the lack of accommodation. This is, I understand, a fairly common experience.

The influence of the Glasgow Association of Spiritualists is felt all over Scotland. To a large extent it has become the pivot on which the Movement turns there. Other Spiritualist societies, realising its ability, heartily co-operate with it, and now some of the smaller societies rely on it to a considerable extent for the performance of their best work. The consequence is that Spiritualism is booming in towns where formerly it struggled on with little effect.

Under the auspices of the Association, and in harmony with this plan, I visited other societies for "special efforts," visiting in this way Dunfermline, Kirkcaldy, Paisley, Greenock, and Newmilns. At this last place I had the honour of conducting the first public Spiritualist meeting ever held there.

Edinburgh has a fine Society, but is greatly handicapped through its inability to obtain a permanent place in which to hold its meetings. I have conducted as many as four meetings in different halls in one week! Despite this grave drawback the society is well organised and flourishing. The best kind of people are attracted to its meetings; but this applies almost all over Scotland. I am of the opinion that the type of individual attracted to Spiritualism in Scotland is on the whole superior in intellectual and spiritual calibre to any other in Great Britain. It is absolutely essential for public workers to do their best there or they will find their audience above them. Nor can they do too well. The Scot wants the best, and appreciates it when he gets it. Perhaps the best proof of this is contained in the fact that it is not phenomena only that he desires. I have often seen over a thousand people gathered together at Spiritualist meetings for the express purpose of listening to a lecture. Unless England hurries up we shall have to say "Scotland leads."

The farther north one goes the less does Spiritualism appeal in Scotland. This is no doubt owing to the extreme attachment the Scot feels for his church. In Dundee, for instance, things do not go well; and the same may be said of Aberdeen. Again, the question of accommodation arises. There is probably no body of people more harassed than Spiritualists with inability to obtain the use of suitable buildings in which to continue our work. The important change that has taken place in public opinion in our favour may help to make this easier, but it is extremely acute at present. We ought to do our best to solve this difficulty ourselves by erecting our own buildings, but funds are needed for this.

Spiritualists, I am afraid, are parsimonious where this matter is concerned. It is hard to account for this singular fact. Other religious orders, without anything like so convincing a cause, will act with the greatest liberality, but Spiritualists seem to do little more than talk about the blessing and consolation they have received through Spiritualism. Until a more enthusiastic and self-sacrificing spirit is introduced Spiritualism must continue to battle against unnecessary difficulties, and thus delay the carrying of its valuable message to the people.

BEAUMONT AND FLETCHER.—Concerning the recent revival of the old play, "The Knight of the Burning Pestle," by Beaumont and Fletcher, it is recorded that at the close of the first performance at the Kingsway Theatre there was a call from the gallery for the authors. We hope it reached them in their spiritual abode, even if they were unable to respond to it in the accustomed fashion!

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.)

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life," "The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 21.)

GEOLOGY AND GENESIS.



MR. STANLEY DE BRATH.

The first of these opportunities in our own day was that given by Geology. Instead of following the lead of such men as Maurice, Kingsley, and Dean Stanley, English Churchmen as a whole took their stand on the historical inerrancy of Genesis. They lost an invaluable opportunity of showing spiritual discernment. It is now admitted that the Edenic story must be understood symbolically, even though it shows in some respects a remarkable parallelism with science. No account of the essence of the matter, suitable to all classes of mind alike, could be given in so few and such beautiful words. This symbolic idea was no new thing. The Scriptures are treated by so distinguished a Father of the Church as Origen (A.D. 240) whom Harnack calls "the most distinguished and influential of all the theologians of the ancient Church with the possible exception of Augustine," on the basis of a theory of inspiration which regards all their supposed facts as the *vehicles of ideas and having their highest value only in this aspect*. In one passage he asks how it could be thought possible that God actually planted a garden in Eden, and he treats the whole story from the point of view of its spiritual significance. It would have been easy on this, or some similar basis, to have accepted any conclusions of physical science, for these could never have come into collision with a spiritual content that is independent of historical form. But the literalist defence cost the Church the defection not only of many intellectuals, but of the bulk of the working class. Attacks on literalism, as literalist and shallow as the defence, by Ingersoll, Bradlaugh and many others ("Mistakes of Moses," "A Thanksgiving Sermon," "Fruits of Philosophy," etc., etc.) exposed the contradictions and the moral defects of the Old Testament, and held the clergy up to ridicule and contempt; and not stopping there, derided the whole idea of a soul as anything more than a name for the functions of life, presenting to the working man the new gospel of materialism according to which every man may do as he wills, without fear and without hope. This is still preached in thousands of little red books with which our workshops are flooded, which give the obsolete dicta of Clifford, Tyndall and others as the last word of modern science, combining these with the incitements to bloody revolutions which are the natural outcome of competitive selfishness.

THE HIGHER CRITICISM.

The next great opportunity came with Bishop Colenso's attack on the historical accuracy of the Pentateuch and the doctrine of eternal punishment, in his Commentary on the Epistle to the Romans (1861). He was inhibited from preaching in England, and was excommunicated by his Metropolitan. He was, in a crude way, the forerunner of the Higher Criticism. To-day, even the plain man knows enough to be aware that Moses is not the author of the Pentateuch, that Isaiah is a composite book covering over 200 years of history, that the book of Daniel as it stands, whatever more ancient material it may embody, is a product of the second century A.C., that the Priests' code (Leviticus) is post-exilic (i.e., after 457 B.C.), as are also most of the psalms, and that the whole of the Old Testament is the work of three centuries of Massoretic collating, compiling, editing, and re-editing of original material long since lost. He is even aware that the vowel-pointing of the Hebrew Old Testament, on which much of the sense depends, dates from the fifth century A.D., and that no MS. earlier than the ninth century A.D. is known to have survived. He is aware, too, that the Greek translation of the Old Testament (Septuagint), dating from the third century B.C., shows that the consonantal form of the Book had by that time become the Canon, and he accepts the verdict of scholars that the points of difference from the present received version are of no importance except to those who desire a doctrine of inerrant

inspiration. The moral content and the spiritual insight are untouched, but these stand as the enlightenment of human hearts by the Divine Spirit, and not as authoritative dicta by God. The maintenance of textual inspiration against unanswerable scholarly arguments has, however, strengthened the hands of the materialists and led to a further defection, which is expressed by J. S. Mill (Autobiography) as follows:—

"The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete sceptics in religion, many of them refraining from avowal, less from personal considerations, than from a conscientious, though in my opinion most mistaken, apprehension, lest by speaking out what may tend to weaken existing beliefs, and by consequence, as they suppose, existing restraints, they should do harm rather than good."

THE EDUCATION ACTS.

The third great opportunity to replace Theology by Religion came with the Education Act of 1870. Theological bitterness produced the "Cowper-Temple clause," deciding that "no religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school." In many schools this led to Bible reading without explanation. The results may be illustrated by three anecdotes: While preparing myself for educational work, it fell to my lot to succeed a form-master who was an avowed and militant atheist but boasted that he could teach any chapter of the Bible without comment. His twelve-year-old boys were crude atheists like himself—tone and manner had sufficed. In another case, not at that school, a child being asked at home what he learned at school from the Bible, replied, "We don't learn anything; we just read it." In the third case, to the question put at a school examination "Write what you know of the prophet Elijah," the reply was, "He went for a cruise with a widow" (!) Many instances, less unconsciously humorous, of confusion in half-remembered words, might be given.

The Endowed Schools Act of 1874 allowed commissioners to treat these schools as undenominational, and the general practice was to direct that religious instruction (subject to a strict conscience clause) should be given in the principles of the Christian Faith. This is now generally, but by no means universally, followed in other schools, the principal instrument being the Catechism and Sunday-school teaching. This latter has in some cases greatly improved, but it is not too much to say that in the large majority of cases the Biblical instruction given is extremely literalist in tone, from the mistaken idea that theological propositions must always be the essence of religious instruction, and that these must be brought down to childish comprehension. Where this is not done, but verbal memory alone is depended on, the results are simply ludicrous. One worthy priest actually asked a class of girls of fourteen to say what is meant by "the Procession of the Holy Ghost" (!) The result of either plan is disastrous; in the latter case words are meaningless and soon forgotten, in the former as soon as a child begins to think at all (and in working-class homes that is sooner than most people realise) he throws the whole overboard. Of my own knowledge I can tell of a case where a boy of ten chanced to mention at home the story of Elijah and the ravens. Everyone should know that the Ravens (Orebim) were *Arabs* who had the raven (Oreb) as their totem; the fact is mentioned in Judg. vii. The father said, "What! do they still teach that 'tosh'? I won't have him go any more." The mother replied, "Oh, poor child, he'll miss the Sunday School treat." The moral is obvious. The vicar was told of this and haughtily replied, "I prefer to think they were birds."

All this is quite easily avoidable. I know of a preparatory school where the system followed was that at morning prayers every boy over ten was taught to read aloud in weekly turn a few selected verses chosen on the principle of showing the typical content of every important book in the Old Testament. This was followed by a short explanation to put the Eastern setting before the child's imagination, and to bring home the moral values of the episodes chosen irrespective of the historical accuracy; while at the same time the actual sequence of history was the framework of the whole. Legend was treated as legend, but as legend with a distinct meaning; drama, such as the book of Job, was treated as dramatic truth. The Edenic story was placed after the return from exile, and treated as dramatic representation, not as fact. Taking the legendary period, the Monarchy, the Schism, the Captivities, the Restoration, the Persian domination, the Greek conquest, and the Roman period as all of them political events of the same kind with distinct moral causes, there resulted a perception of the

gradual clarifying of the spiritual sense in the typical nation which produced the Sacred Scriptures. On Sunday the children were required to show that they had paid attention to the daily readings. This was easily done without any punishments whatever, simply because the matter was made interesting and comprehensible. The highly desirable practice of learning by heart certain of the psalms was secured by selecting these for repeated use in the chanting. The whole service lasted but fifteen minutes.

The net result worked out as a knowledge of and reverence for the Bible, which, being founded on realities, had nothing to fear from any "criticism" that might at any subsequent time come to the children's ears; and this knowledge also produced a quite healthy reaction on conduct without any pietistic disfigurements. It was founded in genuine belief and common-sense conviction.

This could be done anywhere; there is no need to labour the point that most "religious instruction" in schools neither impresses the mind nor influences the conduct; and the notions of God given by many hymns, *e.g.*,

"His chariots of wrath the deep thunder-clouds form
And dark is His path on the wings of the storm."

are scarcely above Norse mythology. One wonder what those who sing these palæolithic sentiments really mean. Probably nothing whatever. Anyone who takes the pains to find out what children really think (few teachers do so) will know that their ideas are more formed on hymns than on anything else. These early impressions often last on through life quite subconsciously. In Woolwich, during the latter years of the war, a thunderstorm following on an air raid drew from a working woman the exclamation: "Well, we must be a wicked lot," and her hearers assented, quite impressed. I can vouch for the authenticity of this. The thunder was to them God's growl!

"THE DESCENT OF MAN."

The fourth opportunity came with the publication of Darwin's book. The line actually taken was again literalism. "Leave me my ancestors in Paradise, and I leave you yours in the Zoological Gardens," was the peroration of Dean Burgon's University sermon: it was typical indifference to facts. It is not reasonable to expect the clergy to have detected the weak points in Lamarck's theory of adaptation or in Darwin's theory of Natural Selection, such as that an aquatic animal could not adapt itself to a terrestrial environment that it had not yet entered, nor that the complex instincts of insects are inexplicable by acquired faculty or parental example, inasmuch as most insects perish before their progeny is mature. Nor perhaps could they have taken advantage of the frank admission by Darwin in the first chapter of the "Origin of Species" that the causes of the variations which are fixed by adaptation and selection are unknown. It fell naturally to biologists to make discoveries that have profoundly modified, though they have not superseded, Transformism; discoveries that seem likely to end by referring the source of Variation to the Unconscious Mind.

But as the accredited exponents of spiritual things it should have been possible, while leaving the question of physical evolution to biologists, to point out, as in a few unregarded instances they did point out, that however it came about, moral consciousness and the creative powers of genius (which are psychic powers) do distinguish man from the brutes; that Biblical history does show a line of development not produced by the pressure of the environment but due to prophetic warnings; and that the non-observance of Christian ethics is actually the cause of nine-tenths of the troubles that afflict mankind, and therefore by all the inferences of pragmatism those ethics must correspond to something in the very nature of man. It would have been well to have thrown on biologists the onus of proving *how* the ethical sense (quite distinct from criminal law) could have developed; and to have shown that the inevitable result of the application of Darwinism to social life must be the conscienceless Will-to-Power that has in fact superseded.

(To be continued.)

"LIGHT" DEVELOPMENT FUND,

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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Amount previously acknowledged ...	114	8	0
S. A. M. ...	2	17	0
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C. F. D. ...	1	0	0
E. F. ...	0	17	0
J. F. Kelly ...	0	16	0
L. G. Roberts ...	0	10	0
	£122	10	0

"THE HOME OF THE STAR."—Those for whom the message is intended are reminded that the Home stands ever open for healing and teaching in the lands "beyond the Valley of Sleep."

THE FAIRIES OF TO-DAY.

SOME MODERN INSTANCES.

By MARY E. MONTEITH (Author of "The Fringe of Immortality").

There is a fascinating spot in the heart of the Mendips, a far-away corner in Arcady, where one feels that nature spirits are around, beautiful and beneficent to mankind. The atmosphere is full of mystery. Many a time have I watched myriads of little twinkling lights dancing here and there in the sunshine, lights which would almost take forms that would surely be those of fairies. An old Quaker who knew the place well told me that all sorts of people had "seen things" out of the ordinary on this desolate hill; it has the character of being guarded by the little people. I went again and again in hopes of a clearer vision, but my hopes were never realised. In spite of a firm belief in fairies, and a love for fairy literature which warmed my faith into an ardour of expectation, the gates of fairyland have, for me, ever remained closed.

It was not so with some of my childhood companions. One of them insisted that she could see little forms, and another described gnomes who, she said, were constant playmates. Some of us believed her, but the grown-ups treated it all as a freak of childish imagination. She still possesses, at times, a certain degree of clairvoyance, but the gnomes have vanished. She retains, however, a vivid recollection of her fairy friends. There was one gnome in particular, a grotesque little creature, who used to irritate her beyond endurance by walking round her room and touching her most prized possessions. She would watch him, growing more indignant every moment, and when she could stand it no longer and meditated steps to catch and punish him, he would turn and laugh at her as much as to say, "No, you can't," and disappear. She will never allow that her fairies were fallacy, and she declares that experience is at the base of her belief.

At any rate, a belief in fairies, gnomes, nature spirits, or whatever you may choose to call them, is harmless and infinitely preferable to the exclusive theories of vampires, were-wolves, and other hideous supernatural beings whose only mission is to frighten people of this world into a state of helpless terror. The horrid side of the supernatural may be real, but let us close the door of our minds that opens to the jungle—let us safeguard an idea of beauty, for what we think affects the children's thoughts. It is a pity to allow wild beasts to enter the fair garden of a child's imagination.

There is an old, old house in the West Country where the older generations have, in their youth, seen and loved an elfin playmate. He was a merry sort of elf, always laughing. They could hear him pattering about the corridors when all was quiet, chuckling to himself. As they grew up, he was seen no more. Apparently, children alone had the power to lure him back to his old haunts; as the new generation sprang up, he returned.

When they—the grown-ups, not the children—told me this story, I concluded that the children, being brought up, probably, in the faith, saw accordingly. But this idea was somewhat dispelled by an incident quite as well attested as many a gruesome ghost story produced as evidence to prove the existence of horrors.

A lady came on a visit to the old house, bringing with her a little child who had lately come from the East. He knew nothing of the family elf and, so far, had shown no propensity "to see." The evening they arrived, after being safely tucked up in bed, contrary to his usual habit of going placidly off to sleep, the child was restless, and kept calling for his mother. "I can't sleep, Mummy," he said, "that little man won't let me. He comes and peeps into my cot, and laughs at me. Tell him to go away." With the modern instinct of psycho-analysis, his mother drew from the boy a description of the little man, from which certain members of the family recognised their some-time fairy friend.

Thought forms of the past still hanging round the old house? Perhaps! Thoughts have an existence all their own, and there are people to whom they are not hidden. But, to quote the Fairy Berylune, that creation of a poet who writes of the grass that sings and of the souls of our surroundings:—

"You ought to see the rest with as little doubt! . . . Human beings are very odd! . . . Since the death of the fairies, they see nothing at all, and they never suspect it. . . . Luckily, I always carry with me all that is wanted to give new light to dimmed eyes—the big diamond that makes people see."

Why did the fairies die? Peter Pan has answered that question.

THE PRESS AND THE SUPERNORMAL.—The number and extent of the allusions to Spiritualism in the newspapers of the country makes it utterly impossible to refer to even a tithe of them. Our Press cuttings show that an increasing number of journals now speak not only understandingly, but favourably, of the subject, some of them avowedly impressed by the change in public sentiment.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT (continued).

CRYSTAL VISION.

Having considered direct or interpenetrative clairvoyance, where objects hidden from view but close at hand are seen, or seen with the eyes closed, the next in order would seem to be the seeing of scenes, persons, or objects, existing beyond the range of actual vision. The characteristic of this is the use of the crystal, or some material medium in the seer's immediate neighbourhood, and of his own eyes; but he is evidently using some sense in addition to ordinary sight, because, in the first place, his report of what he sees does not agree with what his neighbour sees, which is usually nothing; and in the second place, he is often able to see clearly in the crystal what he is, through defects of vision, unable to see so in the normal way.

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PSYCHOMETRIC VISIONS.

Linking up crystal visions and what may be called "free" clairvoyance (not depending on a material agency of any sort) are those arising from contact with objects of various sorts. Here if we sometimes get away from telepathy, there is another lion in the way in the form of psychometry. This word, invented by the physiologist Prof. J. R. Buchanan, is now used to denote a whole range of impressions, but predominant among them, as in the physical organism, is that of seeing. But name it or account for it as we will, it is a fact that the touch of certain substances or objects does have the effect of inducing visions of circumstances connected with those objects, and that these visions are found to be in correspondence with the facts. In "Spirit Psychometry" we are presented with a most interesting series of visions arising from contact with such things as the Tibetan tea-cup, the fragment of an ancient Cinerary urn, the wood of the Cross (?) and so on. The definite claim that the pictures were of discarnate origin is made in this book. If this be so, the purveying of hallucinations must be quite a regular profession in "that other world," and those that were not true (because the objects were not genuine) were certainly very well invented. The matter is not here in debate, because in any case the existence in the medium of a non-physical (and, therefore, psychic) sense of sight is sufficiently confirmed.

(To be continued.)

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

CONCLUSION.

I tried to show in my article last week how Spiritualism and Psychic Research might, perhaps, be made to illuminate some of the rites which have been used in the Church for ages past. I now turn to the Bible. It is the one book which has held the affection of Christendom from its genesis until the present time. It is not too much to say that had there been no Spiritualism there would never have been any Bible. Moreover, it is for those same truths for which Spiritualism stands to-day that the Founder of Christianity and His missionaries were persecuted and, when possible, destroyed. This, too, by those very people who held their place of authority by reason of the



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

of this same Bible existent in their day.

Let us examine a few of these records in order to see if they have, or have not, some affinity with the phenomena of modern times.

The wrestling of Jacob with the Angel is too well-known to need recounting in detail. I will paraphrase it in such form as it might be reported in *LIGHT* had it happened last week.

Jacob was alone by the Ford Jabbok. He became lost in meditation on his perilous position, for he was about to meet his much-wronged brother Esau. As the night wore on he began, more and more, to seek communion with his angel friends who alone, he felt, could help him. At length his wish was gratified. He saw a form slowly taking shape before him until at last it was complete. He knew this visitor to be his angel-guide. They talked together for some hours. At length, seeing the dawn was near, and knowing the danger of delay, the angel told him he must leave him. He must restore to Jacob's body what material he had borrowed in order to build up this visible form. If this material was not restored before the light burst upon them, the process of dematerialisation would be so sudden that the particles would be re-absorbed into the body of Jacob with such violence as to inflict upon him some serious injury, even if it did not prove fatal.

Jacob, however, is obdurate. He holds his visitor by an effort of will and refuses the return of the material into his body. Seeing that argument was useless, the spirit touched him upon the thigh, producing so painful a shock that Jacob's attention was, for a moment, distracted. This was what the angel had intended. Seizing his opportunity, he immediately started the process of dematerialisation. The borrowed substance began to pour back into Jacob's body in a steady stream. Even then Jacob managed to prolong the conversation some little while until the process had proceeded too far. Then he found himself alone. The injury he had received was discovered to be permanent. But the infliction of it had probably saved his reason, possibly his life.

In the romantic careers of Elijah and his successor Elisha there are several instructive points. From the account of the former it is apparent that he was clairaudient. It was the "word of the Lord" which sent him to the brook Cherith, to the widow of Zarephath, and to Ahab. Then, after the slaughter of the Prophets of Baal, he fled from Jezebel's wrath in utter panic. (What psychic does not know this sudden collapse after some more than usual stress, and the doubts and fears which assail the prostrate soul?) Beyond Beer-sheba he rested in the wilderness; and here the angel spoke to him. Thence to the cave in Horeb where, on account of the sudden failure of his faith and the incursion of doubts into his mind, the "Voice," which had hitherto been loud and clear, was almost inaudible. After much endeavour and meditation in the solitude, he manages to recover the use of his clairaudient faculty so far as to

hear a faint whisper. This, however, serves to strengthen his faith once again, and he catches the meaning of the "still small voice," and obeys the command which takes him to the last grand, fearless stand for truth and righteousness at Naboth's Vineyard.

Now in all these incidents two facts stand out clearly. Elijah was clairaudient. But he was not clairvoyant.

There came a time when Elijah and Elisha went on a journey together. Now, the object of that journey was quite clear to Elisha, and it was confirmed by the students in training at the two Colleges of Psychic Science which they passed on their way to Jordan. These young mediums came out and, taking Elisha aside, asked him if he knew what was about to happen. Messages had come through from the Other Side that Elijah was to be taken from the earth life that day in an unusual manner. Elisha, being clairaudient himself, had also received the same message. So "they two went on."

The purpose of the journey had been an enigma to Elijah. His faculty had never regained its old perfection. His psychic powers, strained as they were to breaking point in his strenuous encounters against big odds, had been overstrained. All he had been able to get clear was that he was to make a journey towards the East, probably to the College of Bethel. Arriving there he felt an urge to go forward. It might be the other College at Jericho which was to be his destination. But it was not. He still was impelled onward. Well, the next place was the Jordan. As they descended the truth began to get through to his perplexed mind. He was to be "taken away."

Realising this he asked what gift in parting his successor would most prize. The request was that Elijah should bestow on him the "double portion" of his spirit. What was the meaning of this request? It is seen in the answer of Elijah. He replied that it was a hard thing to give. He was not sure if it was possible.

If, however, his friend should be able to see him when he was taken away he would know that he did possess that "double portion."

The eventful moment came. The body of the great prophet was suddenly dematerialised. The only thing which remained was the mantle he had worn, the insignia of his office. On the dematerialisation of the body of Elijah this, having now no support, fell to the ground.

At the same moment Elisha knew that his bold request had been granted. He saw the spirit body of his friend and, as he ascended, cried after him details of what he saw. He saw that the vehicle in which Elijah was taken away was a chariot. Moreover, his vision was so clear that he was able to distinguish the build of it. It was a chariot made after the Israelitish pattern, and the horsemen accompanying it were soldiers of Israel. Elisha was not only clairaudient but had also become clairvoyant. This was the "double portion" which Elijah had never possessed, and his statement that it was a hard thing to ask seems to be a reflection of his lifelong desire and unsuccessful efforts to cultivate that second faculty in addition to the first.

The subsequent history of Elisha shows that he did possess it in no ordinary measure. Among other examples of his employment of this gift is the account of his seeing Gehazi when that unhappy man followed after Naaman in order to "take something of him." Also the dramatic scene at Dothan when, at his request, the eyes of Gehazi's successor were opened and he saw what his master had seen, that the whole place was surrounded by "horses and chariots of fire."

It is instructive to compare the Ascension of Elijah with that of our Lord. Unlike Elijah's mantle, the clothing worn by Jesus, on that occasion, was made of spirit stuff. It was materialised with the body He had assumed for that interview. When His body was levitated and dematerialised in its ascent, therefore, the clothing also melted away. The last the disciples saw was the cloud of vapour consequent on the process of dematerialisation.

CRAWFORD FUND.—Though this fund has now been closed some weeks, the following donations still remain to be gratefully acknowledged: M. S., £1; Hugh Owen, 17/-; J. E. Norman, J.P., 10/-; A. E. Tweed, 10/-.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT (continued).

CRYSTAL VISION.

Having considered direct or interpenetrative clairvoyance, where objects hidden from view but close at hand are seen, or seen with the eyes closed, the next in order would seem to be the seeing of scenes, persons, or objects, existing beyond the range of actual vision. The characteristic of this is the use of the crystal, or some material medium in the seer's immediate neighbourhood, and of his own eyes; but he is evidently using some sense in addition to ordinary sight, because, in the first place, his report of what he sees does not agree with what his neighbour sees, which is usually nothing; and in the second place, he is often able to see clearly in the crystal what he is, through defects of vision, unable to see so in the normal way.

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a swallow chasing a fairy we should until quite recently have put it down to the same source. But our modern "seeing" is above all things practical. Out of one series of seventy visions, only three had an untraced origin. Of the recognizable majority, a large part again are memories, either of things seen but forgotten, or not consciously seen. Print too small or too distant to be read with the eyes has become legible in the crystal. One seer, the friend of Lady Radnor's known to research as Miss A., who describes herself as very short-sighted, rarely wearing glasses, and therefore seldom having any clear idea of rooms, etc., nevertheless says, "But when I look in the crystal I see everything as clearly as though I had strong glasses on" ("Human Personality," Vol. I., p. 588). Now, this second class of vision comes from the storehouse of the seer's mind, but in the third we get those from the minds of other persons present. A gentleman asked the lady of the crystal, whom he had met that day for the first time, if it could tell her "what letter was in his pocket." "She then saw, under a bright sky, and, as it were, a long way off, a large building in and out of which many men were coming and going. . . . Now comes a man in a great hurry. He has a broad brow and short curly hair; hat pressed low down on his eyes. The face is very serious, but he has a delightful smile." Mr. Bisset and his wife both recognised the description of the friendly stockbroker who was his correspondent. This may have been telepathy pure and simple, for all the information was in the enquirer's mind. Another visitor who was present did not recognise any scene described, although one of them turned out to concern a person closely connected with her. This picture was of "a lady in a *peignoir*, lying on a sofa, with bare feet." Not until a week later did it occur to the visitor to ask when writing to her young married daughter if this circumstance could have been true of her on the day in question. "The young lady confessed that it was indeed so; and, when she heard how the fact came to be known, expressed herself with some warmth on the abuse of glass balls, which tend to rob life of its privacy." Now, in this case we cannot say that the knowledge was in the mother's mind, but by calling in telepathy *a trois*, as Hudson called it, we may suppose the normal rapport between mother and daughter to have brought the fact within the mother's subconscious knowledge, from whence it was reflected to the medium's. But in the well-known similar instance selected by Sir W. F. Barrett as an example in his "Psychical Research," and taken from the same series, there seems to have been no particular bond between the persons concerned. True, Lady Radnor knew the appearance of Lord L., and even the pattern of his marble hall-floor, but we are on the very verge of hypothesis when we suppose that she was subconsciously aware of the little disturbance at family prayers which the crystal had portrayed to her friend. Again, when Miss A. "saw" an author whom she only knew slightly, hunting for a paper and rumpling his hair "till it stood up in a kind of halo"; or when Mrs. Verrall saw in her looking-glass a man in Swiss mountaineer's costume, sitting astride on an arête, "the attitude being obviously absurd and impossible in an ascent of any real difficulty or danger," but found to have been true of the acquaintance, all the same, "for a moment"; we see that the telepathic theory requires that all our friends, even the slightest, shall be always cognisant of all our acts, even the most trivial. Well may Mr. Hill, in discussing this, call it with refreshing frankness, "a wild assumption" ("New Evidences," p. 202), and well may Prof. Hyslop dwell on the difficulties offered by the selective nature of the process ("Enigmas," p. 89). It is true that he is here referring to the thousandfold memories of the past which lie in every mind, and I think, therefore, that it is in the group of veridical cases and visions of events actually happening at the time, that we get the best evidence for clairvoyant faculty.

PSYCHOMETRIC VISIONS.

Linking up crystal visions and what may be called "free" clairvoyance (not depending on a material agency of any sort) are those arising from contact with objects of various sorts. Here if we sometimes get away from telepathy, there is another lion in the way in the form of psychometry. This word, invented by the physiologist Prof. J. R. Buchanan, is now used to denote a whole range of impressions, but predominant among them, as in the physical organism, is that of seeing. But name it or account for it as we will, it is a fact that the touch of certain substances or objects does have the effect of inducing visions of circumstances connected with those objects, and that these visions are found to be in correspondence with the facts. In "Spirit Psychometry" we are presented with a most interesting series of visions arising from contact with such things as the Tibetan tea-cup, the fragment of an ancient Cinerary urn, the wood of the Cross (?) and so on. The definite claim that the pictures were of discarnate origin is made in this book. If this be so, the purveying of hallucinations must be quite a regular profession in "that other world," and those that were not true (because the objects were not genuine) were certainly very well invented. The matter is not here in debate, because in any case the existence in the medium of a non-physical (and, therefore, psychic) sense of sight is sufficiently confirmed.

(To be continued.)

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

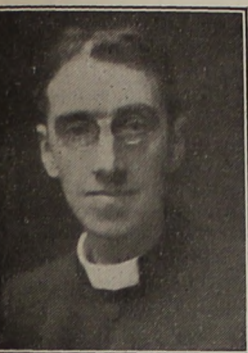
9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

CONCLUSION.

I tried to show in my article last week how Spiritualism and Psychic Research might, perhaps, be made to illuminate some of the rites which have been used in the Church for ages past. I now turn to the Bible. It is the one book which has held the affection of Christendom from its genesis until the present time. It is not too much to say that had there been no Spiritualism there would never have been any Bible. Moreover, it is for those same truths for which Spiritualism stands to-day that the Founder of Christianity and His missionaries were persecuted and, when possible, destroyed. This, too, by those very people who held their place of authority by reason of the



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

of this same Bible existent in their day.

Let us examine a few of these records in order to see if they have, or have not, some affinity with the phenomena of modern times.

The wrestling of Jacob with the Angel is too well-known to need recounting in detail. I will paraphrase it in such form as it might be reported in LIGHT had it happened last week.

Jacob was alone by the Ford Jabbok. He became lost in meditation on his perilous position, for he was about to meet his much-wronged brother Esau. As the night wore on he began, more and more, to seek communion with his angel friends who alone, he felt, could help him. At length his wish was gratified. He saw a form slowly taking shape before him until at last it was complete. He knew this visitor to be his angel-guide. They talked together for some hours. At length, seeing the dawn was near, and knowing the danger of delay, the angel told him he must leave him. He must restore to Jacob's body what material he had borrowed in order to build up this visible form. If this material was not restored before the light burst upon them, the process of dematerialisation would be so sudden that the particles would be re-absorbed into the body of Jacob with such violence as to inflict upon him some serious injury, even if it did not prove fatal.

Jacob, however, is obdurate. He holds his visitor by an effort of will and refuses the return of the material into his body. Seeing that argument was useless, the spirit touched him upon the thigh, producing so painful a shock that Jacob's attention was, for a moment, distracted. This was what the angel had intended. Seizing his opportunity, he immediately started the process of dematerialisation. The borrowed substance began to pour back into Jacob's body in a steady stream. Even then Jacob managed to prolong the conversation some little while until the process had proceeded too far. Then he found himself alone. The injury he had received was discovered to be permanent. But the infliction of it had probably saved his reason, possibly his life.

In the romantic careers of Elijah and his successor Elisha there are several instructive points. From the account of the former it is apparent that he was clairaudient. It was the "word of the Lord" which sent him to the brook Cherith, to the widow of Zarephath, and to Ahab. Then, after the slaughter of the Prophets of Baal, he fled from Jezebel's wrath in utter panic. (What psychic does not know this sudden collapse after some more than usual stress, and the doubts and fears which assail the prostrate soul?) Beyond Beer-sheba he rested in the wilderness; and here the angel spoke to him. Thence to the cave in Horeb where, on account of the sudden failure of his faith and the incursion of doubts into his mind, the "Voice," which had hitherto been loud and clear, was almost inaudible. After much endeavour and meditation in the solitude, he manages to recover the use of his clairaudient faculty so far as to

hear a faint whisper. This, however, serves to strengthen his faith once again, and he catches the meaning of the "still small voice," and obeys the command which takes him to the last grand, fearless stand for truth and righteousness at Naboth's Vineyard.

Now in all these incidents two facts stand out clearly. Elijah was clairaudient. But he was not clairvoyant.

There came a time when Elijah and Elisha went on a journey together. Now, the object of that journey was quite clear to Elisha, and it was confirmed by the students in training at the two Colleges of Psychic Science which they passed on their way to Jordan. These young mediums came out and, taking Elisha aside, asked him if he knew what was about to happen. Messages had come through from the Other Side that Elijah was to be taken from the earth life that day in an unusual manner. Elisha, being clairaudient himself, had also received the same message. So "they two went on."

The purpose of the journey had been an enigma to Elijah. His faculty had never regained its old perfection. His psychic powers, strained as they were to breaking point in his strenuous encounters against big odds, had been overstrained. All he had been able to get clear was that he was to make a journey towards the East, probably to the College of Bethel. Arriving there he felt an urge to go forward. It might be the other College at Jericho which was to be his destination. But it was not. He still was impelled onward. Well, the next place was the Jordan. As they descended the truth began to get through to his perplexed mind. He was to be "taken away."

Realising this he asked what gift in parting his successor would most prize. The request was that Elijah should bestow on him the "double portion" of his spirit. What was the meaning of this request? It is seen in the answer of Elijah. He replied that it was a hard thing to give. He was not sure if it was possible.

If, however, his friend should be able to see him when he was taken away he would know that he did possess that "double portion."

The eventful moment came. The body of the great prophet was suddenly dematerialised. The only thing which remained was the mantle he had worn, the insignia of his office. On the dematerialisation of the body of Elijah this, having now no support, fell to the ground.

At the same moment Elisha knew that his bold request had been granted. He saw the spirit body of his friend and, as he ascended, cried after him details of what he saw. He saw that the vehicle in which Elijah was taken away was a chariot. Moreover, his vision was so clear that he was able to distinguish the build of it. It was a chariot made after the Israelitish pattern, and the horsemen accompanying it were soldiers of Israel. Elisha was not only clairaudient but had also become clairvoyant. This was the "double portion" which Elijah had never possessed, and his statement that it was a hard thing to ask seems to be a reflection of his lifelong desire and unsuccessful efforts to cultivate that second faculty in addition to the first.

The subsequent history of Elisha shows that he did possess it in no ordinary measure. Among other examples of his employment of this gift is the account of his seeing Gehazi when that unhappy man followed after Naaman in order to "take something of him." Also the dramatic scene at Dothan when, at his request, the eyes of Gehazi's successor were opened and he saw what his master had seen, that the whole place was surrounded by "horses and chariots of fire."

It is instructive to compare the Ascension of Elijah with that of our Lord. Unlike Elijah's mantle, the clothing worn by Jesus, on that occasion, was made of spirit stuff. It was materialised with the body He had assumed for that interview. When His body was levitated and dematerialised in its ascent, therefore, the clothing also melted away. The last the disciples saw was the cloud of vapour consequent on the process of dematerialisation.

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MAGIC, GREAT AND LITTLE.

The little wonders hold us; the great wonders pass unnoticed. The tricks of the stage wizard attract and dazzle thousands who never reflect that his most astonishing feats are but clumsy imitations of a Wonder Worker at whose enchantments only a few ever stop to look, because to the unthinking they are common everyday affairs. In a world of diamonds the homely pebble becomes a rare and curious object.

The conjurer, by clever mechanical devices, aided perhaps by a little illusion, causes an object apparently to float in the air—wonderful! Elsewhere an inventor by the aid of electrical repulsive force causes a mass of steel to hover in space, or a train of cars to move without visible means of support—we read of it with amazement. All around us at the same moment are vast spheres of unimaginable weight—millions of millions of tons—floating in the ether as lightly as thistle-down. They appear to be regarded as hardly worth stopping to think about!

Wonders of poise and equilibrium, of transfiguration, of evanishment and re-appearance, all the marvels and mysteries of the magician's parlour or the scientist's laboratory, performed at first hand by Life, the greatest Wizard of all, are held in light esteem in comparison with small, pale imitations produced with much fret and labour by Life's imitators.

Let us suppose that we were without all the many evidences which have been accumulated to-day in favour of a future life, a world beyond the one we know, an unseen world populated by the men and women who have joined the "great majority," we should still have some warrant for a belief in its existence. A new world, a new life, is not really more wonderful than the world in which we find ourselves to-day. The Great Power which produced us and that vast and splendid fabric of visible Nature in which we find ourselves, might well be trusted not to have exhausted its possibilities with that one demonstration. It would be strange to think that with that manifestation it was at the end of its resources. True, there have been some who have fallen into that degree of limited thinking, making their foot rule the measure of infinity, and declaring that anything beyond it was "only imagination." Only imagination! And it was imagination of the divinest kind that was at the back of all the wonders about them, and of all the possibilities to which they were blind.

But Life is not only the great Illusionist—it is likewise the great Revealer. The doubters demanded a sign, something they could see, and, wondering at it, believe. And Life, with its inexhaustible magic, responded with generous indulgence. There were demonstrations of intelligence "without brain," levitations of small objects without valuable visible agency, transmission of thought without apparent means of communication, and materialisations of forms imperceptible to sight or touch. Life, the Magician, provided them all, and those who saw, believed, or were, at least, incited to think more deeply, while some of those who did not see or believe wrote many volumes to prove how impossible it all was, thus using the magic powers with which Life had provided them to show how incredible it was that any such thing as magic could exist. There were phenomenal "voices," too, and by the aid of still more wonderful voices the unbelievers expressed their entire incredulity regarding the lesser wonder of "the

direct voice," while, equipped with bodies, the materialisation of which was one of the greatest marvels of Life the Magician, they also derided the idea of temporary and artificial duplications of the same manifestation. Standing upon a globe resting upon nothing tangible, they pointed out the utter absurdity of the levitation by no visible agency of objects weighing even an ounce.

However, some saw and wondered, and the great Magician's purpose was in part achieved—the imagination which would not respond to the great miracle embraced with eagerness the small ones. All the wonders were to be witnessed free outside the magic cabinet, the séance room, but they had become somehow dull and unconvincing. They needed imagination to understand, and the imagination was not there; otherwise its possessor would have seen in the world around him all the "materialised spirits" necessary to support his faith in a spiritual world.

But whether the great or the small things, the normal or the supernormal departments of its wizardry, Life the Magician is still far from being at the end of its powers, even in the case of those who, unconscious of the great wonders before their eyes, are narrowly suspicious of the less important, but more special and isolated marvels the evidence for which rests on the testimony of their fellows. The demonstrations consequently are now to be more numerous, more varied, more easily accessible. Life the Magician, catering for all grades of intelligence, and having no supercilious dignity, will condescend still further in the matter of "parlour magic" until the world-audience is satisfied of his powers. And after having witnessed the small mysteries, and learned the necessary lesson, the spectators with enlarged minds will be able to go out and understand something of the greater mysteries, and awe and reverence will take the place of flippancy and unbelief, for Life is very patient and mindful of the needs of the humblest and most wayward of its children.

BOOK TESTS AND SPIRIT MESSAGES.

Recent articles in *LIGHT*, recounting evidential experiences in connection with Book Tests, have not only made the matter familiar to thousands of persons, but have awakened a strong interest in experiments of this kind.

In her latest book, "The Earthen Vessel," Lady Glenconner has brought the subject into special prominence by publishing some really excellent examples of book tests given by her son, the late Edward Wyndham Tennant ("Bim"), whose special title to a place in the public memory lies in the fact that he is on the roll of soldier poets who fell in the Great War.

Only a poet, it is plain, could have selected such vivid, inspiring and extraordinarily appropriate quotations as those which he transmitted to his mother and family through the mediumship of Mrs. Osborne Leonard (a portrait of whom is given in the book). Rarely have classical prose and poetry been drawn upon with such discriminating ingenuity to furnish parallels and illustrations, and, at the same time, convey what are known as "evidential messages." Certainly the communications furnish not only evidence of identity, but reveal the communicator as an expert in the art of apt quotation, as indeed he was in mortal life. The Book Message sent by "Bim" to his brother David resulted, when the book was traced and reference made to the page indicated, in the discovery of a passage of an appropriateness so striking that it would have been remarkable in any circumstances. The book was "Lewis's Life of Goethe," and the description of the poet as a boy, and of his mother, showed such remarkable points of contact with the Glenconner family life that "when it was found and read aloud it was met with the laughter of instant recognition."

Sir Oliver Lodge contributes a judicial and instructive preface to the book, of which Sir Edward Marshall Hall, K.C., writes:—"To a lawyer this book presents the best case for spirit communication I have yet seen." Assuredly it is an important contribution to psychic evidences, enriched by a quality of literary allusiveness and of graceful commentary on the facts presented that give it high distinction amongst books of its class.

A portrait of Edward Wyndham Tennant assists the psychic student imaginatively to envisage the character and mentality of the communicator, and to note some subtle shades of concordance, and readers of *LIGHT* in especial will find interest in the messages received and conveyed to Lady Glenconner by the Rev. C. Drayton Thomas, whose "Tests from the 'Times'" in *LIGHT* have excited wide-spread interest in the Press.

D. G.

* * John Lang, 6/- net.

FROM THE LIGHTHOUSE WINDOW.

The "Daily Mail" of Monday last gave great prominence to the spirit messages obtained by the Rev. C. Drayton Thomas giving details from "The Times" the day before publication, particulars of which have already appeared in LIGHT. Accompanying the account are photographs of Mr. Thomas and Lady Glenconner, in whose new book are published messages received by Mr. Thomas from her son, who was killed in the war. A review of the book appears elsewhere in this issue.

We regret to hear that Mr. R. H. Yates, Secretary of the S.N.U., is suffering from an attack of pneumonia. We trust that he will be speedily restored to health.

The Warrington "Examiner" republishes the article by the Rev. G. Vale Owen contributed to our New Year's issue.

Sir Arthur Conan Doyle, replying in a Sydney newspaper to two correspondents who suggested that he should take part in a debate upon Spiritualism, wrote, "If I do not do so it is not because I flinch from it, but it is because I have tried it with Mr. McCabe, who is admitted to be a capable exponent of rationalism, and my experience showed me that it was a pure waste of time and energy. It is like two boxers sparring in different parts of the ring and never getting into real hitting distance of each other."

"For example (continued Sir Arthur), I may give a personal example of an interview with a departed spirit and produce the signed statements of five witnesses who heard the interview and corroborate it. That is clearly final, so my opponent never refers to that, but proceeds to prove that Mr. Slade, the medium, was convicted of fraud in the year 1876 in London. And so it can go on *ad infinitum*."

An alternative to a debate is, however, suggested by Sir Arthur. He says: "I can only imagine one way in which the matter could be settled in public. It is clear that one single case of spirit return proves the whole of our contention. Therefore let the question be concentrated upon one, or let us say three cases. These I would undertake to prove, producing my witnesses in the usual way, with the proviso only that such documents as I may put forward, statements of eye-witnesses and the like, be accepted as evidence, since I cannot command the presence of the writers. My opponent should act the part of hostile counsel, cross examining and refuting my facts. The case would be decided by a majority vote of a jury of twelve, chosen from men of standing who pledged themselves as open-minded on the question."

Such a test (he says) could obviously only take place in a room of limited dimensions, not larger than a courthouse, so that no money would be involved, and truth only be at stake." He concludes, "That is all that I seek. If a test can be arranged on these terms I am ready for it, either before I leave or after I return from New Zealand."

In the January number of the "Occult Review," the Editor, in his Notes of the Month, expresses a strong condemnation against what he terms the "psycho-analysis mania" that is so prevalent nowadays. Mr. John Spencer writes on "Occultism and Spiritualism." He says that though many people consider these to be synonymous terms they are nothing of the sort. "All Spiritualists are in a sense occultists, in that they are students of the unseen and hidden world. All occultists are, in a quite different sense, Spiritualists, in that they believe in a spiritual government of the universe." Miss H. A. Dallas contributes an able article, entitled "The Bearing of Spiritualism on the Deeper Life of Humanity."

She writes: "What should be the immediate bearing of the fact of survival of bodily death upon our aims and practice?" and later continues, "There are no short cuts to the heavenly goal. If we aspire to attain union with that Divine Beauty and Perfection whom we call God, there is no other way than by self mastery—thoughts and aims directed and controlled by the will in accordance with the law of our being, which is the Will of God. This is the most urgent and immediate consequence of belief in the main truth for which Spiritualists stand."

Reviewing Maeterlinck's new play, "The Betrothal," produced on Saturday last at the Gaiety Theatre, Mr. Sydney W. Carroll, in the "Sunday Times," recalls the production of the "Blue Bird," to which the present play is a sequel, and the startling phrase, "There are no dead," which in 1909 "lit up the Haymarket Theatre like a blaze of fire," and "now stills the noise of the guns in our ears and soothes the anguish of all that has happened in the awful years that lie between."

Writing of Mr. Roger Pocock, whose recent article in the "Pall Mall Gazette," replying to Mr. Arthur Lynch, was much admired, the "Weekly Dispatch" recalls that he is a painter who is also the author of several novels dealing with adventures and activities in the wild spots of the earth, and of that interesting piece of autobiography, "A Frontiersman." Our contemporary continues:—"He has rediscovered a lost French art of painting on glass, and, after being away for months in the North Sea with the Lowestoft fishing craft, making studies of the wonderful colours of live fishes, he is now using his designs on his painted glass. Roger Pocock was born in a ship. He founded the Legion of Frontiersmen, which went to the war as a battalion of the Royal Fusiliers. He has a sister who also has won distinction. We know her as Miss Lena Ashwell."

Mrs. Leaning draws our attention to a passage in Mrs. Travers-Smith's book, "Voices from the Void," which gives further confirmation on the point to which we alluded last week about those on the Other Side seeing only the medium in a gathering. The author writes: "I often ask the communicator when several persons are present, 'How many people can you see in this room?' Generally the reply is, 'I can only see you.' But if any particularly sensitive person is there, the traveller (of the Ouija board) moves towards him, and having apparently had a good look at him, says he can see him dimly, as if in a mist."

The exhibit of psychic photographs now on view at the British College is being continued by request for another week. Such a large and varied collection, showing the work of psychic photographers during the last twenty years is well worth a visit. Special attention is paid to the unrecognised "results" of recent date.

A discussion class on "Problems of Psychic Science" is a feature of the new programme of the British College. The leader is the Principal, J. Hewat McKenzie, and the class is especially intended to help public elucidation of psychic matters. Non-members of the College are welcome.

In reference to the paragraph we quoted in this column last week from the "Daily News," speaking of the Bradford Society as a branch of the Society for Psychical Research, Mr. Harry L. Fletcher, the Hon. Secretary of the Bradford Society, writes to disclaim any connection with the London S.P.R.

Our friend Dagonet, in the "Referee," finds it difficult to keep away from our subject. In the last issue he is happier in his reference than is usually the case. He says, "Once a year we dedicate two minutes' silence to the dead. Why should we not, in memory of the dead, render services to the living all the year round? Let us speak kind words and do kind deeds in the name of those we mourn, and if they are looking down they will read our hearts and know that by loving deeds we are hallowing their memory. Let us believe that this is the message we have received from the dead, and translate it into heart work for the living."

Dr. Ellis Powell, in the last issue of the "National News," after an interesting talk on his experiences in connection with materialisation, concludes, "The truth is that at every stage of this subject the flood-gates of reminiscence are opened—but, as I gather from my correspondence, the resulting flood does not flow unappreciated."

In the same issue of the "National News" (January 9th), Mr. Clive Holland, the well-known novelist, relates some strange happenings with his camera—what appear to have been psychic "extras" of two children, obtained when photographing Corfe Castle.

A link with the Spiritualism of an earlier day is severed by the passing of Mr. Henry William Howell, of Thornton Heath, Surrey. Mr. Howell, who was a friend of Mr. J. J. Morse and other leaders in the movement, had been a Spiritualist for upwards of fifty years.

The Stead Bureau resumed its meetings this week, and the new syllabus contains particulars of interesting features for the coming three months. We are asked to call attention to the fact that owing to a re-numbering of the houses in Baker-street, the Stead Bureau has been altered to 30a.

The "Daily Graphic," under the title of "The New Quackery," is publishing a series of articles on psycho-analysis, "the new cult which in some hands has degenerated into shameless quackery." It is stated that a small committee of physicians and barristers has been formed, and the available evidence is being carefully sifted.

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Seventh Article: Continued from Page 27.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

What the departed are like, what their surroundings consist of in that world beyond our ken, we can only surmise. We only see in a glass darkly, and what we do see can only be a reflection, too often of our own imperfect ideas of that which we conceive may be, but not that which truly is.

The Intelligences in the Invisible, through mediums, give us but little information; they do not tell us more because they are simply unable to do so. The things which we perceive are appearances only, never the reality. That which truly is, even in this existence, too frequently eludes us.

It is true that we get glib descriptions of spirits and wonderful revelations of the after-life, as the same appears to be to mediums of various powers and qualities. But never can the five- or six-sensed man obtain accurate knowledge of that which is in the other life. The nature and phenomena of that life must necessarily be beyond the ken of the spirit encased in the flesh, who lives and thinks in the terms of matter. Whether in the material body or out, the spirit—the real "I"—is ever invisible, and can be apprehended only through its manifestations. Its reality is manifested through a suitable organism. In spirit life that organism is a soul, or spirit-body, adapted for expression, and suitably related to the world in which it resides. The soul or spirit-body must be akin in its constituents to the sphere in which it lives. The same is true of incarnate man. Spirit can only manifest through a suitable organism.

Let it be then understood at once that spirit itself can neither be seen nor photographed. That which is photographed is of the nature and character of this physical plane of existence. "Spirit lights," when objective, are not lights from the Spirit world, but are—in a séance—a phosphorescence extracted by unseen operators—in most cases from the body of the medium or sitters, or both. Etherealizations, even where the form and features are recognised, are not spirits, and indeed it is doubtful if they are even spirits clothed in phosphorescent substance, extracted from the sitters. I have on several occasions seen and identified the features of a departed friend. In one instance the face was larger than it was in life, in another it was smaller, in a third it was just life-size. It would be folly to judge entirely by one's own limited experience, but the impression borne in strongly on my mind was that I was not seeing my friend as he was in Spirit, but certain attempts by either himself or his helpers in the Invisible to present a likeness of him as he appeared in this life. I saw not the reality—the "him"—but something which was produced, increased, and limited, according to the material obtainable in the séance-room. I assume nothing. My deductions are based on Fact, and the evidence fully supports them.

What about clairvoyant descriptions? Does not the clairvoyant see spirits? I should say that those genuinely gifted do see that which is presented to them. I give an instance to convey what I mean. I am a child in many things, and one of the things is that I think in pictures. I cannot always describe my "thinks." I listened once to a gifted psychic describing to a Canon of the Church an old lady, wearing a white cap, from which grey to white curls escaped. The old lady was sitting in a "rattan" chair—(cane bath chair)—opposite to the Canon. In answer to the latter's questions, he was told that the figures "80" appeared over the lady's head. Her name and a description of her as she appeared in earth life were correctly given. She had passed away at the age of eighty. There were other points, deeply interesting and evidential. So much for what actually occurred. Now, there are two or three matters to be considered, viz., Did the clairvoyant actually see the departed mother? If so, is it to be inferred that in spirit life she retained her former age and the enfeebled state of health which made a bath-chair necessary, or was the clairvoyant seeing what she was impressed to see? We may at once dismiss the first of these alternatives. Old age is an appearance, not a reality; in spirit life an enfeebled state of body does not exist, and cane bath-chairs are, therefore, not of much use. We are compelled by the evidence to arrive at the conclusion that the psychic was describing a picture presented to her mind whether by the departed, or by some spirit who knew her thus, in that

special stage of life on earth, or perhaps by a psychic awareness of that which must have been within the knowledge of the Canon. While the last explanation could be correct, it fails in one special particular, i.e., that the psychic failed to give the old lady's pet name—which would be equally in the Canon's mind. In any case the spirit of the departed was not seen. However, to make the matter clearer still, I may say that three persons related to that old lady, and who knew her intimately in her old age, had further evidence; also that Mr. Edward Wyllie who, for a while, sojourned in the city where she had lived, obtained an excellent portrait of her, which was fully recognised.

I presented the psychic photograph of a lady—recognised by relatives—wearing dark spectacles, who was sitting in a chair, holding her hands on her lap in a peculiar way. The portraiture was wonderfully correct, and the manner exhibited corresponded to that of earth-life. If this is truly a photograph of a spirit, are we to learn from it that the departed still possess physical infirmities such as defective eyesight? That the crippled here are cripples there, that the halt and blind still abide in their former condition? Not a bit of it. "Wait a little," asserts some advocate of eternal stagnation. "These are photographs of spirits who have assumed these forms for identification."



Sitter: Miss Emily Grey, of Richmond. The psychic picture is of her brother. Photograph taken July 24th, 1919, by Mr. William Hope, of Crewe.

Do you not know the power of the departed or the ripe possibilities of mediums, from whom they draw ectoplasm (blessed word, "ectoplasm"!) and clothe themselves, assuming these forms for identification?" I reply that the argument is very plausible, but it is not substantiated by the evidence. It also suggests that the departed are less intelligent than they were on earth, that they should take all this round-about and unnecessary work, when by the more simple method—still beyond our ken—they can pro-

NOTE ON ILLUSTRATION.

With this I give the last of the Crewe Circle photographs to be produced in these articles. The supernormal portrait is fully identified by Miss Emily Grey, Egerton House, Richmond, and by the relatives and friends of the young man, who passed away in New Zealand. It is also recognised from resemblance to photographs taken in life. It has been a great sorrow to Miss Grey that the face presented should be spoiled by masking the photograph. Mr. Hope has been approached by the lady, and also written to by myself, for an unmasked photograph. Whatever his reasons or occupations may be it is a great pity that he neither acknowledged nor complied with the requests. Psychic photographers are seldom artistic, and in this case a good identifiable picture is spoiled by the oversight in masking.

hence a picture or a portrait of the departed, not as they are in actual spirit life, but as they were in earth-life. Identification is established.

It is quite to be understood that portraits of the departed are not only produced for consolation, but like all other genuine meta-psychical phenomena, to confound and defeat a materialistic world, in the height of its intellectual power and arrogance.

A man of scientific tastes and modes of thought, and whose analytical mind has been shown in his works and his contributions to the Spiritualist Press at home and abroad, wrote to me lately in reference to my deductions from the fact of psychic photography, saying:—

"Personally, I think that the total evidence points to the forms being made by an artistic and not mechanical means employed by the unseen operators. The reproductions of prints, etc., as well as recognised portraits, seems to show this."

Not a few investigators have arrived at similar conclusions, while the results are various. At times the eye of the camera receives them, but the majority of the results are obtained independent of the lens, and these are too many to catalogue.

THE ARCH-ANGEL'S CHALLENGE.

By DR. ELLIS T. POWELL.

1. And the angel that was sent unto me, whose name was Uriel, gave me an answer,
2. And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?
3. Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:
4. Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.
5. And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.
6. Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?—2 Esdras iv. 1-6.

Esdras, troubled in spirit, had expostulated with God about the sins and sorrows of the world; and Uriel, reminding him of his inability to solve the familiar problems of fire and wind, and the rolling years—problems lying quite close at hand—goes on to ask, "How should thy vessel be able to comprehend the way of the Highest?" It was as if he had said, "If you know so little of the common phenomena of terrestrial existence, how can you expect to share the counsels of the Godhead?"

We have travelled far since the days of Esdras. Uriel challenges us to solve *one* riddle, and we answer with two—possibly three—solutions. We are able to weigh the weight of the flame. To measure the blast of the wind is the daily work of a thousand anemometers. As for the "day that is past," we are beginning to doubt if past and future alike are anything but illusions of the senses. We are hazarding the conjecture that our spirits may be joined with the Eternal in an unbreakable unity of co-existence, of which our earthly sojourn is but a fleeting and fragmentary episode. At any rate, we know *how* the so-called past might be made to live again before our eyes as in a vast time-conquering cinema; and although at present we have not the power to achieve it, the achievement will doubtless not be long delayed. So that Uriel's challenge need no longer be met, as in the days of Esdras, with the confession of impotence. We take the archangel at his word, and lift his gauntlet from the ground. We can unravel the puzzles posed in his three "similitudes"; and therefore we humbly ask to receive that which the challenge tacitly offers—a nearer and more intimate comprehension of the way of the Highest!

So that when the psychic researcher, greatly daring, points to the more modern interpretation of the ancient faith; when he indicates how the venerable truths beloved of Apostle and Evangelist, Saint and Martyr, are expanding and evolving as befits the widening spiritual horizon of these spacious days—why, he is but taking up for us the archangel's gauntlet, the challenge sent to the human soul by Him Who fashioned it with limitless capacities and solemn aspirations. There is a great Divine plan of upliftment, of at-one-ment, to guard and guide the spirit in its return to the home whither so many of our best and bravest have preceded us. The mighty scheme is not, and never has been, and never will be, so perfect as to satisfy its Eternal Architect. It evolves, and man's knowledge evolves with it, so that he may the better understand its purpose, and more effectively and affectionately aid its consummation. God shares His secrets with us nowadays, opening a thousand scientific vistas to our fearless gaze where all was once ignorance and terror. We are no longer servants, but friends; for "the servant knoweth not what his Lord doeth," but the knowledge is vouchsafed to the friend. Does Uriel ever bend, from the unimaginable brightness, over some Spiritualist gathering, and smile (for even archangels smile) to think how the ever-closer intimacy between God and man has eroded what was once an unanswerable challenge?

A THEOLOGICAL QUESTION.

"Letters from Paulos," by "OMIKRON." (Kegan Paul, 7s. 6d. net.)

The chief task before a sane and sober Spiritualism at the present time is to bring about a real harmony between Religion and Science by which men will see the vital truths of each. It is not concerned with theological disputations.

This task is much hindered by three groups of minds: those who make the supernormal facts into superstitious practices; those who link them with the outworn "occultisms" and foul rites of mediæval magic; and those who try to revive the ghost of ancient gnosticism, than which nothing is more repellent to the scientific mind.

Of these last this book is a specimen. The anonymous author tells us that, till he found the illumination here given, the Epistles of St. Paul seemed "greatly wanting in intelligibility, dignity, and consistency, and to be a hopeless tangle for any student who sought to unravel the threads of his teaching." Noting the fact that no Greek MSS. of the New Testament prior to the fourth century are extant, he turns (why, he does not say) to three MSS., the Boernerianus, the Claromontanus, and the Augiensis, of the tenth, sixth, and ninth centuries respectively—as the foundation of his re-phrasing.

The value of the reconstruction may be judged by any who care to compare the strong commonsense in dealing with the vices of Corinth shown by St. Paul in I. Cor. v. 1 and 2, with the following paraphrase:—

"As a whole progress is reported amongst you—and it is progress of a kind which is assuredly not made known amongst the nations—to such an extent that a Soul-Newly-Wedded-to-the-Way is receiving certain things from the Father.

"And you yourselves are people who have been inspired of the Spirit: and not more did you travail to that end (than you have done) in order that the (comrade) who has achieved this result of his labour may be raised (above Earth) from out your midst" (p. 59).

The gain "in intelligibility, dignity, and consistency" is not very obvious. The Epistles treated of are given as "Letter A," which includes the first ten chapters of I. Cor., "Letter B (a fragment)," the 10th to 13th chapters of II. Cor., and "Letter C (an unfinished fragment)," the first nine chapters of II. Cor. The idea underlying the whole appears to be the old theory that Jesus became the Christ at His baptism, and that "in reality these letters might be references to teachings of a most profound nature addressed, possibly, to inner schools of chosen enthusiasts, and couched in a special and symbolic terminology—not understood by any outsider, ancient or modern," of course, until the anonymous author took up the task, and produced this sad monument of misapplied scholarship.

S. DE B.

THE TESTIMONY OF PROFESSOR HARE.

Mr. McCabe calls loudly upon Science to play the part of Mrs. Partington and sweep back the rising Atlantic of psychic knowledge and aspiration. The appeal is amusing, in view of what has happened in the past. The same cry was raised in America in the early 'fifties. Professor Hare, professor of chemistry in the University of Philadelphia, was one of the best known investigators in the United States. He is still remembered in connection with the oxy-hydrogen blowpipe. This gentleman was infused with a perfect hatred of the new subject, and he set forth in the name of Science, with the blessing of all the McCabes of that generation to destroy it. Before doing so he declared that he "felt called upon to bring what influence he possessed to stem the tide of popular madness which, in defiance of reason and science, was fast setting in favour of the gross delusion called 'Spiritualism.'"

In order to detect the villainies of the Spiritualists, Professor Hare prepared what Mr. McCabe now calls a "pseudo-scientific apparatus," but which he would certainly have hailed as a splendid and accurate instrument had the result been different. I have Professor Hare's final report, covering 460 pages, before me, as I write, with diagrams of his test machines, which were certainly very effective and indeed final. After a year of experiment, even though it meant eating his own words and scientific martyrdom, he announced that he had been entirely converted, not only to the phenomena, but, what is far more important, to their religious significance. His report was the whole-hearted utterance of a brave man who has done an injustice and spares himself nothing, either in personal vanity or in worldly disadvantage, in his attempt to remedy it. I say deliberately that from the hour of the Hare report there has been no excuse for the human race, and it has been nothing but ignorance and prejudice with the constant misrepresentations of those who should have been its leaders, which has stood in the way of this greatest of revelations.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

"SELF-REVERENCE, self-knowledge, self-control,
These three alone lead life to sovereign power."

—TENNYSON.

THE DEVELOPMENT OF WILL, AND THE INNER SENSES.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

(Continued from page 22.)

Everywhere through the pages of Scripture is the insistence on the supreme potentialities of man's will to be found. "Better is he that ruleth his spirit than he that taketh a city." He whose will dominates the flesh is the stronger, the more formidable power to be reckoned with. Answer to prayer, another name for desire, which is an exercise of the will, was promised always with the condition of obedience to the commandments; and the first commandment was to fast, to deny the flesh. Not only must the physical body be denied, but the inner bodies, those more subtle vehicles of the inner senses through which the emotions and the mentality operate, were also to be brought under complete control. The suppression of ignoble impulse of all description is involved in the development of supremacy of the will of man over matter.



MRS. PH. C. DE CRESPIGNY,
Novelist and Artist.

The statement of Christ to His disciples with regard to certain aggravated cases of possession of evil spirits is a direct confirmation by inference of the practical value of abstinence. "This kind cometh not out but by much prayer and fasting." Either those words mean what they infer, that fasting is the key to the successful working of "miracles," the supremacy of will over matter, or they—and presumably many other plain statements of fact from the same Source—mean just nothing at all. To obtain the necessary power it was necessary to fast. The physical strength for sustained abstinence is itself capable of development; man does not live by bread alone, but each must judge for himself how far the practice can be pushed without incurring incapacity for his work in life. If it be his desire to carry out that work to the highest pinnacles of success, let him develop his will-power along these lines, but the path is rough and narrow, and the determination for success must be of the toughest fibre to enable him to tread it. That these means are legitimate for achieving success in the work that falls to our lot on this plane, if not used for personal ends or aggrandisement, seems reasonable; if no material good should be prayed for or desired, why does the Church pray for rain? But never must the power gained be debased by application to selfish ends. The onlookers at the Crucifixion spoke unconsciously a great truth when they cried, "He saved others, Himself He cannot save!"

In the beginning when the Church was in its infancy its followers regarding real fasting as imperative; it became not only a great spiritual power, but also a temporal power to be reckoned with. As its disciples became less rigidly abstemious, falling away from the path of true asceticism, ordaining the substitution of fish for meat instead of going hungry, and countenancing self-indulgence on payment of a price, the power slipped from them. For how much in the scheme of temporal things do the churches stand to-day?

PRAYER AND DESIRE.

Desire being an exercise of the will, and desire being at the back of all real prayer, it follows that when we pray we desire, and when we desire, be it even unconsciously, we pray. It is not necessary to go through forms and ceremonies; the vibratory action caused by desire is in itself prayer, being the motive force at the back, the dynamic energy necessary to remove mountains. We are to have our heart's desire—if we keep the commandments. That is our half of the contract, no mere letter observance of the Mosaic ten, but the following of Christ's example. Then answer to prayer, which is the exertion of will, will come as automatically as smoke from fire. If we fail to do our part, why should we expect the rest?

Do any of us, the best, keep the commandments? Do we really fast, deny ourselves? Do we live up to St. Paul's ideal in the 13th chapter of 1st Corinthians—without which we are as a tinkling cymbal, and might as well not pray at all? We are not putting the law into operation; we are trying to speak through a telephone that is out of order. Most people seem astonished when their prayers are answered! They call it "miraculous," never realising that it lies under the universal law. We are told so, plainly enough, yet we continue to break the commandments by commission or omission, to violate the eternal law, and when our efforts receive no response, to cry, "There is no God!"

The ascendancy over physical environment possible of attainment through fasting and self-repression, once gained, can be used for either good or evil. If devoted to the good of

others, it is part of the Christlife; if turned to our own ends, the attainment of riches, world dominance, ambition, or any selfish purpose, it is a prostitution that surely—as all spiritual energy is derived from one Source—becomes the sin against the Holy Ghost. This method of the generation of power over environment has long been known in the East, the gathering of dynamic force, and practised by fakirs and "holy men," although to the Western mind the ends achieved have sometimes appeared incommensurate with the means employed. The Gnostics, the Rosicrucians, and other small bands of occultists, have handed down more than one secret of the laws of nature, for which in Christ's day humanity was not ready; such powers in unscrupulous hands would have been dangerous. The angel with the flaming sword was left at his post, standing guard over the Tree of Knowledge until man had attained to greater heights in the evolution of his consciousness. Christ, hinted at other secrets, still to be unearthed from the treasure-house of cryptic lore. But the answer to the enquiry of His disciples was, "Ye cannot bear them now."

If man, developing his will to its highest possibilities, places it in line with the Creator's—as doubtless he will, in the final stages of physical evolution—he will add through unity of endeavour one mighty beat towards the advancement of the Divine scheme of vibratory energy, fulfilling the purpose of the descent of spirit into matter, and freeing the dense particles from the lure of inertia by rendering them susceptible to the higher vibrations of the spirit. If as the result of the development of his will and the power thereby obtained, he uses it contrary to commandment, in opposition to the harmonious working of natural law, running counter to the will of the Creator, he holds back the scheme of cosmic evolution, generating cross currents of discord with God's purpose, and hindering the consummation of the ultimate Unity towards which all creation groans and travails.

CONCENTRATION OF THOUGHT.

Following the development of will, the power of concentration of thought is the next step towards arousing the inner senses.

The perfect control of thought is often declared to be impossible by those who have never seriously attempted it. Most people are more or less the slave of their own thought; driven by it into worry or despair, allowing their brains to return again and again to some distasteful subject, against their better judgment, until it assumes such proportions that nervous breakdown or some similar condition is the result. They regard this disaster as inevitable, and outside their own control, whereas if the will were strengthened by the methods already given, control of the brain and consequent thought-action, would soon follow.

A limited control of the brain is given to all. By an effort of will we can direct it into any course we choose for the moment; but to most, to keep it there should it desire to stray into other channels, is impossible. Thought is generated by our power of initiative, or by impression received voluntarily or involuntarily from outside; desultory thought is aroused through passing spectacles as we walk in the streets, fragments heard of conversation, memories aroused through association. These impressions reach the brain through the medium of the inner bodies, both mental and emotional; the result being a succession of chemical changes in the brain tissues that throw these vehicles of transmission into highly rapid vibration. Concentration of attention upon a given point steadies this unceasing stream of vibration engendered by the chemical action of restless thought, facilitating, through the resultant tranquillity, communication with the higher planes of existence. Just as reflections here can only be obtained through still water, so the stream of forces from more subtle regions of matter can never reach our consciousness if disintegrated by passage through the disturbed area created around us by restless thought.

"One point" concentration takes time and patience in the achievement, but even should the results, clairvoyance or clairaudience, be uncoveted, the command of mind, and consequently of body, is well worth the effort. For the practice the object decided upon is of no importance: a watch, a flower, or in more advanced stages some abstract quality such as strength or patience, will serve as the focus upon which to fix roving thought. To keep the mind steadily concentrated upon it in spite of every temptation to wander is more difficult than it may sound; in the earlier stages to succeed in controlling the wandering attention for more than a few seconds is something of an achievement. Concentration upon a subject that interests, such as painting or reading, is a different matter; that is merely following the line of least resistance for the moment, and by demanding no strenuous effort of will, only faintly advances the purpose. The road to complete command of thought is a line of great resistance, where reaction is only to be found through the overcoming of obstacles.

Saints and mystics through all time have been aware that through concentration and meditation the veil between Here and There would lift, that glimpses of higher conditions would be vouchsafed, visions of men and things pertaining to worlds nearer the Highest would open out, and that voices and music from more spiritual spheres could thereby find their way to human consciousness. They know it to this day, meditation is ordained in the churches as a regular practice. What they do not know, or if they know, do not admit, is

that it is through the working of natural law that these results are attained; that the visions are no miracles, but the sequence of cause and effect as inevitable and orderly as the working of all other law; that through the tranquillity of the inner bodies under command of the will, response with matter at a higher rate of vibration than the physical is established. So little lies between us, so thin the veil, just one infinitesimal beat of light, one tiny throb of sound, and from all sides, sacred and secular, comes the hint that we can break the barrier down.

To develop the senses of the more subtle, interpenetrating bodies while we are here, will mean the inheritance of a far wider field of action in the next stage of existence. Clear thinking and a will fortified by mastery of the flesh must count for much in conditions of the imponderable matter of which thought itself is composed; and as all differentiation of matter is merely due to the variation in its rate of vibration, it is common sense to conclude that to increase our power of response to vibrations more rapid than those within the ken of our five senses, is to widen consciousness and to open doors in the less concrete worlds lying beyond the revelations of sensitive-flame or spectroscopic. A confused or indolent thinker here, or one who is content to let others think and reason for him, will surely find himself in a still more confused condition there, bereft as he will be of the physical brain as a focussing point. He will have failed to develop his sole means of manifestation in the new conditions—the organs of the inner body. In the stubborn resistance of physical matter the will finds the fulcrum for the necessary reaction; it is here and now that the growth of it must progress. The night cometh when no man can work. That there are lines of progress on other planes there can be no doubt, but in the growth of the will, physical conditions seem essential to rapid advance. If we neglect the opportunities afforded by the descent of consciousness into the matter of this plane, we shall suffer for it on the next. Those who are content to drift here, will drift there; weak-willed, idle thinkers, the law will see to it that the harvest is commensurate with the seed sown.

A MATERIALISATION OF HANDS.

TESTIMONY BY MRS. DE KOVEN.

The phenomenon of materialisation—partial or complete—is, as we know, becoming increasingly rare. Nevertheless, materialisations do occur in modern times, and such occasions are well worthy of wide publicity, especially when evidential particulars accompany the manifestations.

Such an instance is recorded in Mrs. de Koven's fine book, "A Cloud of Witnesses," published in New York last year.

On December 18th, 1919, Mrs. de Koven went with the Rev. Elwood Worcester, and his nephew, the Rev. Worcester Perkins, to Concord, Mass., for a sitting with William Foss. This medium is stated to have been well known to the late Professor William James, and to have been a man of unquestionable record in Concord, where he had lived for nearly sixty-eight years.

She gives the following description of the séance room:—

"There were present at the sitting, which took place in Mr. Foss's house, his wife, who is blind but endowed with clairvoyant vision, his son and daughter-in-law, the Rev. Mr. Garrett, and our party. A table nearly six feet square occupied a large part of the kitchen, and around it were wooden armchairs which on two sides were closely set between it and the walls of the room. Two persons sat at each end of the table, and on either side of the table. Mr. Foss and Mr. Garrett sat in two chairs between the table and the wall; Dr. Worcester and his nephew sat in the two chairs at the end of the table next the wall. Mrs. Foss and her daughter-in-law sat in the chairs at the side of the table opposite Mr. Foss and Mr. Garrett; Mr. Foss's son and I sat at the end of the table opposite Dr. Worcester and Mr. Perkins."

All held hands during the sitting, and after the singing of some songs, a cold breeze blew through the room. Then the table, the chairs and the entire room shook as if on a rocking boat.

"As a first evidence of materialisation," writes Mrs. de Koven, "warm and living hands touched my hair, my shoulders, my face, in many repeated caresses." Mrs. Foss, through her clairvoyant vision, saw a woman whom she announced to be Mrs. de Koven's sister. A piece of chalk had been put in the middle of the table, and soon there was a sound of writing, followed by a request for the light to be turned up.

"I had previously asked my sister to try to write something in her own handwriting. When the light flooded the room I saw, written directly in front of me, the name she called herself as a child. This name was known to no being in that room except myself. I affirm that I was holding the hands of Mr. Foss's son and his wife, and that I did not touch the chalk. After the name was written my hand was grasped and the chalk put into my fingers. Another written message from my sister in answer to a mental question of my own was 'We are happy.'"

"I then asked her if she could write a message in regard to my husband in her own handwriting. She attempted to

do this, writing my husband's name very clearly and directly in front of me upon the table, but interfering with her message were two lateral series of Hebrew characters—some ancient spirit having evidently intervened.

"Later, I asked my sister if she could go to Chicago and tell me something about my husband. The message she left upon the table in answer to this was, 'Proof. I will try.' After a half-hour had passed by, my hand was grasped, rapid knocks were made upon the table, writing was heard, and again the chalk was put into my hand. When the light was turned up again, directly in front of me on the table we saw the two words, 'Sold to-day.' The satisfaction expressed in the character of the knocks, and the way my hand was grasped and turned over were justified by the success of the test which she was able to bring to us.

"On my return to New York on Friday, December 19th, I was informed that my husband had sent a telegram from Chicago accepting a proposition for the sale of a piece of property."

During the same sitting the chalk registered a message from Professor James, whose signature was recognised as accurate by Dr. Worcester. In the darkness Professor James's hand, recognised by Dr. Worcester, grasped his hand, giving him the Phi Beta Kappa grip. Upon the doctor stating that he had recognised the form of Professor James's hand and the old college grip, three loud affirmative knocks were heard upon the table.

Mrs. de Koven concludes her account of this remarkable séance with the words, "No comment is necessary to emphasize the impression of my sister's actual presence. Her emotion at being able to speak with me, her words, her gentle touch upon my brow, bring to me as never before the conviction that there are, indeed, no dead."

THE NEW "LIGHT": CONGRATULATIONS.

The articles in *LIGHT* are above praise.—THOS. TUDOR POLE.

LIGHT gets better every week. I congratulate you heartily on the marked transformation and improvement.—J. A. FRANCE.

I should like to take this opportunity of congratulating you on the high standard and great interest of your magazine.—W. E. JENKINSON.

LIGHT is excellent. There is a wonderful liveliness and heartiness about it.—A. MACARTHUR.

I think the paper is vastly improved in its new form.—H. B. M. WATSON.

I offer you my congratulations on the extension and development of *LIGHT*. May it never fade, but continue to increase in brilliance.—HERBERT WILSON.

I heartily endorse the opinion of those who praise the present contents of *LIGHT*. I am conservative enough to confess that I prefer the simpler cover, but I recognise that the present cover attracts some readers.—H. A. DALLAS.

I think the journal is developing grandly and wish you great success.—CLAUDE SCOTT.

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I must congratulate you and all concerned on the fine issue of *LIGHT* for January 1st. It is a real baptism of light and power. I have resolved to say to all I meet: "Do you subscribe to *LIGHT*? If not, do so."—REV. WALTER WYNN.

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BOOK TESTS BY AMATEURS.

By M. L. CADELL.

A friend told me lately of some young girls who had developed automatic writing. "They say their communications come from Sir —," mentioning a well-known scientist who had passed over within the last year or two. "But why," I asked, "should Sir — select these two young girls to communicate with?" "The girls say it is because he can get no one else," replied my friend.

It is not for me to say whether Sir — is really controlling the girls' writing or not, but the presumption is that it is merely the subconscious selves of the young writers.

All who use mechanical means to get communications from those on the other side must sometimes have received wrong information and statements given as facts which subsequently proved incorrect. At times like these, agonising doubts come over one. Are all the communications merely the workings of subconscious mind? Certainly much from the subconscious mind of the medium does creep through, but book-tests do, I think, clearly show the working of an outside mind or minds.

Perhaps if I recount my personal experience it may illustrate my meaning.

At a sitting with Mrs. Leonard in June, 1919, an acquaintance of mine got a message through "Feda" which she rightly thought must be meant for me, so sent it on through a mutual friend.

It was: "Give Robbie's [pseudonym] love to his mother. You know? Go slow, he is trying new dodge. Say so, she will understand." I did not understand at the time, but a day or two after this it was made clear.

I sit weekly with a friend at my house, using a pointer and alphabet with which messages are spelt out. We have very little psychic power, but on the other hand, our sons, both killed in the war, are young and full of energy, and are anxious to communicate.

After some preliminary remarks, came: "I am glad you got my message. I am going to let you have a new experience. I am doing it now." Here followed a confused jumble of letters. "The rotten thing has gone wrong!" I was then told to open the drawer of my desk (I have a writing bureau with drawers), and in it I should "find a forgotten paper about people in other world." I tried various drawers while my friend lightly touched the "traveller" with her fingers. After giving "no" twice, it spelt out, "Yes, in a little book."

The drawer indicated contained a miscellaneous assortment of letters, prescriptions, recipes, newspaper cuttings on various subjects, and three paper-covered booklets. I held these up in turn till "yes" came. Then, "This is right. Look at second page, good sayings about our spirits living in other world." I opened the book. Page 1 was blank. On page 2 was a short poem containing these lines:—

The mourners throng the way, and from the steeple
The funeral bells toll slow;
But on the golden streets the holy people
Are passing to and fro:
And saying, as they meet, "Rejoice, another,
Long waited for, is come,
The Saviour's heart is glad. A friend and brother
Hath reached the Father's home."

J. D. BURNS.

The booklet contained, as well as the lovely poem from which these lines are quoted, a short memorial notice of a departed relative. It was dated 1914, and I do not think I ever opened it after reading it over at the time.

After this first "test" we got one weekly; the suggestion to make a test and the subject of the test we always left entirely to the communicators, we remaining passive. The books from which the quotations are taken lie in piles and in a book slide on one table in the room in which we sit. There is a varied selection of from twenty to thirty books.

The books chosen have been the Bible, hymn book, a history of the war, "Songs of Angus," by Violet Jacobs, and "A Little Book of Life and Death," by Elizabeth Waterhouse.

The objects of the tests are twofold:—

1. To convince us that we are not doing it ourselves.
2. To give us beautiful and consoling thoughts.

The plan of procedure has been for the communicators to give the name of the book, the number of the page, the subject of the poem and, if possible, some of the actual words. The numbers are evidently difficult. Sometimes a number is transposed, e.g., 72 for 27. The single numbers are easiest, but we have had numbers over a hundred successfully given. On one occasion we were directed to turn back thirty-one pages from the end. This was successful. Sometimes the number is given for the wrong side of the page as it lies open.

We never get two successful tests in one afternoon; evidently such power as we have soon gets used up. On days when the test is a failure the other messages are also rather vague and unsatisfactory.

The operators always say they *sense* the contents and

spirit of a book; they do not see the exact words. Occasionally, however, the key words to the passage are given. Thus, when giving us a poem by Violet Jacobs, the following came through: "Read of much I think about down a hame in Scotland, mark how they loved life in their hame." (I said, *sotto voce*, "They mean home.") "No, hame. We read in the book, 'for your heart is at hame. Come, for we are mourning you. It is weary waiting in hopes of heaven.'"

When we looked up the poem, the second last in book, we found:—

"There's a road to a far-off land, an' the land is yonder
Whaur a' men's hopes are set;
We dinna ken hoo lang we may hae to wander,
But we'll a' win to it yet;
An' gin there's woods o' fir an' the licht atween them,
I winna speir its name,
But I'll lay me down by the puddock-stules when I've seen them,
An' I'll cry, 'I'm hame—I'm hame!'"

"A Little Book of Life and Death" is peculiarly suited to tests, as the poems are arranged under different headings. I was given the book long ago, but never read it, and I have been careful not to do so. The book seems a great favourite with our sons. The passages chosen by them are always so beautiful and appropriate. It enables them to tell us what they are feeling and thinking about us in a way no ordinary spelt-out messages could do. They often say that the lines chosen are their special messages to us.

It is tempting to give quotations, but they take up more space, I fear, than the editor will care to give me. I hope my suggestions may be helpful, but may I again lay stress on the point that all experiments and tests must come from the friends on the other side if they are to give real help. The suggestion may be made that book tests would be appreciated, but there it must be left. To dictate is to court failure.

DR. JOHNSON AND SPIRITUALISM.

"A King's Counsel" (author of "I Heard a Voice"), referring to some allusions in *LIGHT* of the 11th ult. (p 444) to Dr. Johnson and Psychical Research, writes:—

In Boswell's "Life of Johnson" there are many passages showing that Johnson had an open mind as to the appearance of spirits; and he and Boswell often conversed as to the after-life. On one of these occasions, Boswell referred to the "sad, inevitable certainty" that one of them must survive the other, and the following interesting dialogue then took place:—

JOHNSON: Yes, sir, that is an affecting consideration. I remember Swift, in one of his letters to Pope, says, "I intend to come over, that we may meet once more; and when we must part, it is what happens to all human beings."

BOSWELL: The hope that we shall see our departed friends again must support the mind.

JOHNSON: Why yes, sir.

BOSWELL: There is a strange unwillingness to part with life, independent of serious fears as to futurity. A reverend friend of ours tells me he feels an uneasiness at the thoughts of leaving his house, his study, his books.

JOHNSON: This is foolish in . . . * A man need not be uneasy on these grounds; for, as he will retain his consciousness, he may say with the philosopher, *Omnia Mea mecum porto*.

BOSWELL: True, sir; we may carry our books in our head; but still there is something painful in the thought of leaving for ever what has given us pleasure. I remember many years ago, when my imagination was warm, and I happened to be in a melancholy mood, it distressed me to think of going into a state of being in which Shakespeare's poetry did not exist. A lady whom I then much admired humoured my fancy, and relieved me by saying, "The first thing you will meet in the other world will be an elegant copy of Shakespeare's works presented to you."

His biographer tells us that Dr. Johnson smiled benignantly at this, and did not appear to disapprove of the notion.

MR. W. G. HOOPER, F.R.A.S., F.S.S., author of "Ether and Gravitation," "The Universe of Ether and Spirit," "Spiritual Healing," etc., who has just returned from a tour in Canada and America, lecturing and preaching on the spiritual aspects of the universe, is open to give addresses on Sundays, or lectures on the week-days to Societies in Lancashire, Yorkshire, and the Midlands. Sunday addresses free for expenses. Lectures part collection. Mr. Hooper knows from personal experience the truth of Spiritual Science, and can speak with authority on all spiritual topics. Societies desiring his services for the New Year are invited to write him, c/o Heswall, St. David's Place, Llandudno.

* The reverend gentleman was, it seems, Dr. Percy, afterwards Bishop of Dromore.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DEATH OR INJURY IN SPIRIT LIFE.

"Is it possible for a spirit to be killed or injured?" asks A.V.P. No. The essential spirit is deathless, and the spirit body is proof against all accident or decay. There is death in the spirit world, but it comes in a high and beautiful form, i.e., the transition of the spirit-being from one great plane of the spirit world to a higher one, and usually involves a brief sleep and the casting off of certain grosser elements of the nature; elements which cannot be carried into the loftier stage of life to which the spirit is to pass.

A TELEPATHIC SIGNAL.

"Delta" tells me of an instance in which after retiring for the night she thought—*only thought*—of ringing the bell for one of her maids. But although no bell sounded, the maid who usually attends her also thought she heard the bell ring and came up. Not at all a rare experience; although a solitary instance of this kind of telepathy—for that is what it really is—might be hard to establish, just as any other psychical experience, when cut off from its context of other and similar experiences, usually is. If "Delta" were the only one with such an experience the critic might argue that she had really rung the bell without noticing it. But I can easily accept the credibility of such an episode, knowing of so many others, one at least in my own personal experience, where a friend who visited me on special days always signified his presence at the front door by a peculiar knock. That knock came to the door one day—his usual day of calling—but on opening the door, there was no one there. My friend had died in the meantime, a fact of which I was not informed until afterwards.

WHAT DO SPIRITS KNOW OF US?

V. B. H. (Co. Wexford) asks me several questions regarding the amount of knowledge which our spirit friends possess of us while in this life. It is only possible to answer such questions in a general way, for the extent of a spirit's knowledge of some particular person in this life depends very much not only on the degree of his interest in the friend on earth, but also on his opportunities of coming into touch. As a rule, however, a deep interest on the part of a spirit friend brings him very closely into association with the one on earth, and if there is response and recognition from the latter there can be much help and sympathy given. Usually, I think, the obstacles lie with us. The most affectionate spirit friend can do little if the object of his affections in this world is unconscious or indifferent to a spirit presence. A change of attitude on the part of such an individual here makes a world of difference to the spirit who is trying to manifest his presence and give help and sympathy.

PHYSICAL BLINDNESS AND CLAIRVOYANCE.

To Mrs. Paton I would say that physical blindness is no bar to clairvoyance. There are several blind persons who are clairvoyant; one, at least, was blind from birth.

VIOLENT DEATH AND ITS CONSEQUENCES.

"Lamia" raises a question which has been often asked before. It is not difficult, she says, to imagine the gradual exit of the spirit in the slow process of dying on a sick bed, but "what of the cases where the spirit is hurled suddenly into the next life by murder or fatal accident?" Well, the death process is practically the same in all cases. The difference is that it is greatly quickened in such instances as "Lamia" mentions. What of the effect on the spirit? It depends very much on the spirit—human character varies infinitely—but I think in any case the effect is rather stunning and discomposing. There is a shock to the system which may take some time to recover from. If the victim were of the dull type of mind, knowing nothing of any life beyond, I imagine it might be a long time before he gained a full realisation of his new state.

THE CULTIVATION OF CLAIRVOYANCE.

H. W. asks, "Is there any advantage in cultivating clairvoyance?" Rather an odd question. Something depends upon what you would call an "advantage." Men who cultivate gifts of painting, music, oratory and so forth do not usually ask what advantage they will gain by doing so. They become aware of some gift and proceed to cultivate it as a natural consequence. And that is my advice to H. W. If he has a real gift of clairvoyance let him cultivate it—without studying too closely the question of its advantages or disadvantages—but if not, then it would be mere waste of time. There would be no "advantage" in it.

CONSCIOUSNESS AND SUBCONSCIOUSNESS.

J. W. G. P. (Brighton) writes:—"If consciousness is the highest state of our evolution here, and yet supernormal psychology (sub-consciousness) shows itself superior to our consciousness—as in genius—where or how do we obtain our sub-consciousness?" It would take several pages of *LIGHT* to deal adequately with the question, and I have only a few lines, but I will do my best. First, then, the highest state of our mental evolution is not consciousness in itself, but *self-consciousness*. It was to make us *self-knowing* creatures that the forces of the Universe have worked all through the countless ages of the past. But we may in certain states of illumination come into contact with the Universal consciousness which is the repository of all knowledge. This is a kind of diffused intelligence which, in the animal, takes the form of unerring instinct, and in the man that of intuition. Now, intuition is not superior to Reason because it is a part of Reason. As for our sub-consciousness, that is part of our inheritance, and is seen in the form of instinct. All knowledge has ultimately to be brought to the bar of individual judgment to be judged by the mind before it can become a part of *reasoned* knowledge. Reason must always be the touchstone, but it must be the whole reasoning faculties, and not merely a part of them. Neither the Intellect, nor the Intuition, by itself is sufficient, for each may go wrong unless checked by the other. There are several erudite works on the subject which my correspondent might study, some of them in the library of the L.S.A.

A WORK OF IMPORTANCE.

A CLOUD OF WITNESSES

BY

ANNA DE KOVEN

(Mrs. Reginald De Koven)

The late Dr. James H. Hyslop, who was the secretary of the American Society for Psychical Research and had for many years personal knowledge of Mrs. De Koven and the principal persons concerned in this record, contributes an introduc-

tion vouching for the *bona fides* and seriousness with which the investigations have been conducted and the results recorded. He says:—"There is no reason why we should not regard the record as a valuable contribution to the evidence of survival."

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COVER DESIGN COMPETITION.

OPEN TO ALL OUR READERS.

PRELIMINARY NOTICE.

Our readers will welcome the opportunity shortly to be offered to all those who are deeply interested in *LIGHT*, viz., that they shall send suggestions for a new cover design for this journal.

We number amongst our readers many highly talented artists and draughtsmen, and we feel assured that this competition will result in *LIGHT* being adorned with a cover appropriate to the importance of our journal and to the tremendous subject which it represents. A similar competition to this has seldom if ever before been instituted, for the design that is invited has to embody at least three salient features, namely, one that will appeal on the bookstalls, be capable of reproduction in one colour, and tell the man in the street in a direct manner what *LIGHT* stands for. In regard to the first requirement one has to bear in mind the fact that *LIGHT*, largely through its cover design, must fight for recognition on a bookstall already covered by a host of periodicals, each carrying a cover designed to catch the eye.

In our next issue we intend giving full particulars of this competition, the names of the judges, and the value of the prizes. In the meantime we ask our readers to mention this preliminary announcement to all their friends who possess artistic talent. Although the present cover has caused a great deal of talk and controversy, it has done valuable pioneer service in bringing the reconstructed *LIGHT* prominently before the public.

MR. McCABE AT THE GHETTO SOCIAL CLUB.

On Thursday evening, the 6th inst., Mr. Joseph McCabe gave an address on Spiritualism at this club, which is a Jewish educational and social centre.

We have been furnished with a report of Mr. McCabe's utterances, which we find to be merely a re-hash of all the old distortions and misrepresentations of the subject, several of which have been corrected and exposed over and over again, without apparently the slightest effect on the mind of their author.

There were the same ancient stories of discredited mediums, a repetition of the story that after three years' investigation Sir William Crookes did not accept the reality of Spiritualism, and other matter of the same sort, some of the statements partially or even wholly true, but so used as to create entirely false impressions. He even brought out the case of the Norwegian Professor who found by chemical tests lycpodium in Mrs. Wreidt's trumpets, thus explaining the imposture of the direct voice!

Mr. McCabe is clearly incorrigible, and it is apparently quite futile to expect him to deal with the subject in an honest way.

One of his Jewish hearers at the close remarked that he and his friends were endeavouring to acquire knowledge. But the lecturer had dealt with the matter in so prejudiced a manner that his remarks were of very little value to those who were seeking the truth.

But the occasion was doubtless not without its educational side. It furnished our Hebrew friends with an instructive illustration of the extremes to which bias and prejudice will impel a man who is out to fight a Truth that is slowly establishing itself in the mind of the community, in spite of his most strenuous efforts.

SPIRITUALISM AND THE CHURCH.

What message has the Church had (with very rare exceptions) as to the content of that future life, which should make it real or desirable to a world of living, thinking, feeling, energising men and women? Its occupations and emotions have been described as purely religious in the narrower meaning of that term. God as the infinite artist, the source of all beauty and of all love of it (to take only one significant fact of His Being, from an ocean of them ready to hand)—what part has this played in the Church's conception of the Creator and His heaven? And by that omission she has repelled innumerable souls who would have turned to Him with a passion of gratitude and desire had they realised the truth.

Let not the representatives of the Church then repeat that Spiritualism has no message of moral or spiritual significance to men, for the affirmation of these things is of the essence of it. And this is true whether its specific claim to communing with the dead be granted or not, as any careful student of its literature may know. It is not a new religion; but very many think to-day that it is helping Christianity to re-discover itself. And why should it not? Surely essential Christianity is so vast and vital a thing that it can absorb and assimilate truth from any quarter? If it cannot, is it not to that extent doomed? But countless followers of Christ believe that it can, and will. Do not its authorised exponents believe it, too?

—From "Not Through Eastern Windows Only," by EDITH HAYLEY ("The Nineteenth Century," November, 1919).

LONDON SPIRITUALIST ALLIANCE, LTD.

The Council of the L.S.A. are very gratified at being able to announce that at the first meeting of the season a lecture will be given by the Rev. C. Drayton Thomas on the subject of "Book Tests and Tests from 'The Times,'" with which he has been so closely connected. The hall of the Art Workers' Guild will again be the rendezvous of this first meeting of members, associates and their friends on the evening of January 20th, at 7.30. Thenceforward meetings will be held during each week throughout the season, and a very interesting and instructive programme has been provided. Clairvoyant descriptions will be given on dates to be announced, by Miss Violet Ortner, Mrs. Cannock, Mrs. Marriott, Mrs. Brittain, Mr. Vout Peters, and others. Every Friday afternoon Mrs. M. H. Wallis will give addresses under spirit control. On the evening of February 3rd, Miss Felicia R. Scatterd is to give an address on "The Problems of Spirit Photography," illustrated by lantern slides.

It is early yet to make any definite announcements respecting special lecturers who have been engaged to address the members on Thursday evenings. It is the intention of the Council to follow as closely as possible the great progress that Spiritualism and Psychic Research are making, thus keeping pace with the times and through the meetings and addresses to be given to keep the members of the L.S.A. in close touch with the world-wide development which is now taking place, and which is reflected everywhere in the Press.

ANSWERS TO CORRESPONDENTS.

KATE F. MARNITZ (Chicago).—Thank you very much for your long letter and season's greetings. Sorry we are not able to print the message—our space is too crowded—but it is a message we are giving all the time in other forms.

OLD-TIMER.—It is true, as you say, that a new generation has arisen, but there are still many of us who remember the remarkable trance addresses of Mr. J. J. Morse, with their ripe wisdom and fine literary quality. We hope to republish extracts from some of these shortly.

J. L. (and other correspondents).—We received and heartily reciprocate your good wishes for the New Year. We only regret that we are unable to respond to each individually.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Shepherd's Bush.—78, Becklow-road.—11, public circle; 7, Mr. Walker. Thursday, 8, Mrs. Brown. Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. William Ford.

Croydon.—Hartwood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—34th anniversary; 11, Mrs. E. M. Ball; 6.30, Mrs. De Beaurepaire; 8, general meeting.

Holloway.—Grove Dale Hall, Grove Dale Road (near Highgate Tube Station).—To-day (Saturday), 7, Grand Lyceum New Year Party; public entertainment; splendid programme. Sunday, 11, Mrs. Redfern; 7, Mrs. A. Boddington. Wednesday, 8, Mrs. L. Harvey. Healing meeting every Friday at 8. Lyceum every Sunday at 3.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Boddington, addresses; 3, Lyceum. Wednesday, 8, Mrs. Curry, address and clairvoyance.

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

THE LIBRARY.

The Members of this Society enjoy the use of the magnificent library of thousands of works, including

the latest publications, devoted to all phases of spiritual and psychical research, science and philosophy.

MEETINGS.

In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library is a well-appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience.

TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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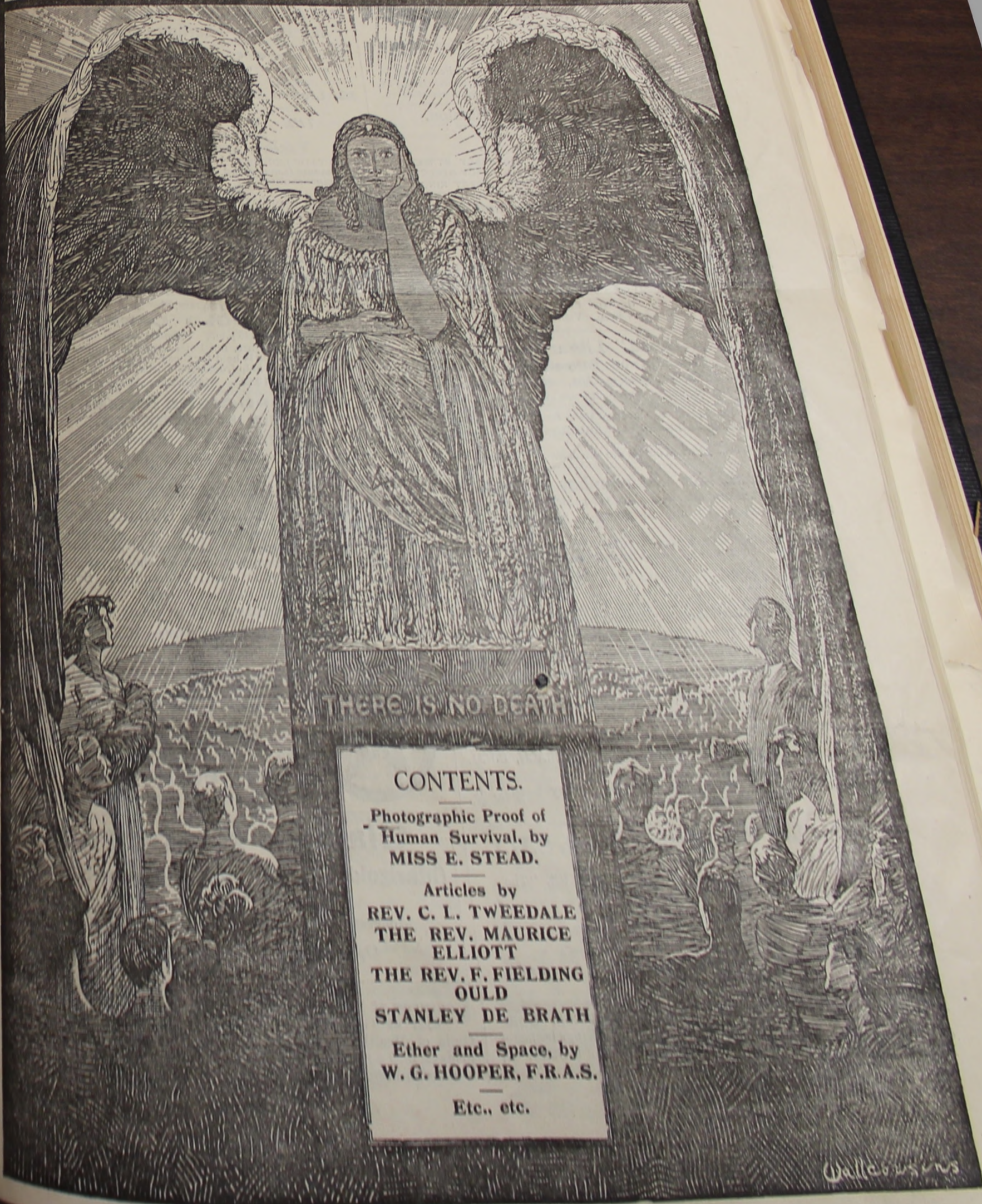
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[Registered as]

SATURDAY, JANUARY 22, 1921.

[a Newspaper.]

Price Fourpence.



THERE IS NO DEATH

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TUESDAY, JANUARY 25th, at 3.30 p.m.
Clairvoyant Descriptions by Miss V. Ortnier.
THURSDAY, JANUARY 27th, at 7.30 p.m.
Clairvoyant Descriptions by Mr. Vout Peters.

SPECIAL NOTICE.—Admission to the Tuesday and Thursday Séance is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,089.—VOL. XLI. [Registered as] SATURDAY, JANUARY 22, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The death last week of Mr. Jacob, of Simla—the original of "Mr. Isaacs" of the well-known novel of Marion Crawford—has resulted in the appearance of several contradictory accounts of him in the newspapers. In one article he was described as an Armenian, in another as a Chaldean, and one evening newspaper in a distant allusion to his wonder-working powers describes him as having been a Spiritualist, which might mean anything or nothing. A Spiritualist does not necessarily possess supernormal powers; nor is a person gifted with such powers necessarily a Spiritualist. Those who knew Mr. Jacob, as he was commonly called—his full name was Jacob Saboundji—generally agree in crediting him with occult gifts. He is said to have been able to render himself invisible, or to levitate himself, at will, to move objects at a distance, to cause fruit to grow on a walking-stick—in short, a whole catalogue of marvels far beyond the stories told of him in Marion Crawford's novel. He is even credited with that power over fire which has been exhibited from time to time through the best mediums. It is said of him that he could plunge his bare hands into a furnace, or handle red hot coals without injury.

These powers, when exercised by incarnate persons, in themselves are even rarer than the physical phenomena obtained through mediums. But of their reality we have no doubt. They belong to the forces of the soul, whether incarnate or discarnate. The incredulity of the average person who has gone through life without observing anything that did not seem quite commonplace is quite excusable. The man who possesses occult powers in himself can rarely be persuaded to exhibit them to all and sundry. That may be because he has advanced beyond the stage of desiring to "show off"—he has outgrown self-conceit. Of an Indian prince we were told by one of his friends that he could rise into the air at will, but could never be induced to give a demonstration of his gift except to a few very intimate friends, of whom the narrator claimed to be one. Even then we are left to wonder whether the "magical power" is always at the disposal of its possessor, or whether, as in the case of the medium, it is something that comes and goes. It is certain, however, that such men, however highly gifted, may be subject to the same

changes of fortune as the rest of us. Thus, of Mr. Jacob we are told that, at one time a wealthy dealer in jewels, he fell in his later years into comparative poverty.

Some years ago we sat in court watching the trial of a case in which one of the leading counsel was absent, being "detained in another Court." In the meantime his junior took up the work of examining the witnesses. After the business had proceeded for a considerable time, the absent K.C. arrived on the scene and, knowing nothing of what had gone before, began to take up matters which had already been settled before his arrival. The judge was naturally indignant. "Mr. —," he said, "all this has been gone into already, as you would have known if you had been here when the case started. You are wasting the time of the court." We recalled this experience when reading the "Daily Mail" on the subject of Lady Glenconner's book, which it discusses in a leader in which we are solemnly informed that these questions of spirit messages require careful verification. We are further told that "if truth is seeking a new outlet, no channel will be stopped. But it must bring proof to convince the most sceptical." Now, this is wondrous strange. It is only a few years ago that the "Daily Mail," with ignorant and senseless fury, was attacking the whole subject of Spiritualism and everybody and everything connected with it. Now, with an amusingly patronising air, it condescends to consider the matter and tells the world of the need of verification. The "Daily Mail" is "wasting the time of the court." Most of the work has been done already, while its attention was otherwise engaged. Must the procession halt until the "Daily Mail" can catch up with it? We think not.

Mr. J. J. Ogilvie sends us a long letter on the subject of the late Dr. Crawford's "Reality of Psychic Phenomena," suggesting a number of other experiments which the doctor might have made to verify the reality of the various manifestations. Curiously enough all, or very nearly all, of those experiments were actually made by Dr. Crawford, and a full description of them is given in his last book, which we recently saw through the Press, and which is expected to be ready in a very short time. It may possibly make its appearance before these lines appear. It is a remarkable record of experiments made with the most meticulous care, and illustrated with photographs and diagrams, covering practically every detail of the phenomena produced.

MAGIC AND MR. EDWARD CLODD.—In the "Outlook" recently Mr. Edward Clodd was described as "the last of the old rationalists," and it is further mentioned that "if he can bring in a word of ridicule against the Church he does so on the least provocation." The allusions are contained in a notice of his book, "Magic in Names," and the reviewer remarks that there may be some psychological basis for the idea of name-magic, citing the well-known case of Tennyson who said that if he repeated his name two or three times slowly at regular intervals he was aware of a different state of consciousness: the experience is common to a good many mystics and others. Yes, there is a good deal in the magic of names which is altogether outside the ambit of the materialist.

"Light" can be obtained at all Bookstalls
and Newsagents.

AN UNREMOTE HEAVEN.

THE TESTIMONY OF AN OLD-TIME SAINT.

It would be a blessed and happy thing if all modern Christians held the sensible convictions regarding their friends in the after-life which are expressed in the following letter written by Saint Bernard (1091-1153) on the death of Saint Victor. We quote it from "Selections from St. Bernard," translated by Horace Grimley (Cambridge University Press, 1910):—

"The veteran soldier resteth now in due sweetness and security; secure indeed as to himself, but anxious for us. For not even with the decaying flesh could he at the same time put off the bowels of kindness, and he doth not so clothe himself with the state of glory as that he should at the same time clothe himself with forgetfulness of our misery and of his own tender mercy. It is not a land of forgetfulness, that which the soul of Victor inhabiteth; it is not a land of toil, in which he becometh wholly absorbed; it is not indeed earth, but heaven. Will a celestial habitation harden the souls of those whom it receiveth, or deprive them of memory, or despoil them of kindness? Brothers, the breadth of heaven dilateth, not narroweth, hearts; exhilarateth

minds, not alienateth them from reason; it doth not contract the affections, but expandeth them. In the light of God the memory is made bright and is not obscured; in the light of God is learnt what was not known, and what is known is not unlearned. Those supernal spirits, who inhabit heaven from the beginning, do they because they dwell in heaven, despise the earth? Do they not rather visit it and frequent it? Because they always behold the face of the Father, doth affection disappear from their ministry? Are they not rather ministering spirits, sent forth to minister unto those who are heirs of salvation? What then? Shall angels run to and fro and succour men, and shall they who are from ourselves lose all knowledge of us, and not know how to have sympathy with us in the things which they themselves have suffered? Shall they be unconscious of our sorrows, who nevertheless have known them? Shall they who have come out of great tribulation have no recognition of those who are still in tribulation?

"O Victor Jesus, we praise Thee in our Victor because we know that Thou hast conquered in him. Grant to him, O most loving Jesus, so to glory concerning his victory in Thee that he may not enter into forgetfulness of us. Son of God, permit him ever in Thy presence to be mindful of us."

The Sacrament of Marriage: from "Leader."

We speak first to you of marriage as of the union of two personalities in creative faculty.

The people take it as quite in the ordinary course of things that sex should be, and also that sex should be complete in blend of male and female. But it was not of essential necessity that this should be.

Far away beyond the beginnings of this present eternity of matter, when the Sons of God were evolving form in its ideal conception, they decreed that one of the laws which should guide their further work should be, not so much a division of the race into two sexes, as you and earth philosophy have it, but rather that sex should be one of the new elements which should enter into the further evolution of being, when being should enter into matter and so take form.

Personality was before form was. But form endowed personality with individuality, and so the element personality, by evolution of concrete form, issued in its complement of persons.

But as from one element persons came, so sex is unity composed of two species. Man and woman form one sex, as flesh and blood form one body.

So far as we can penetrate, the reason for this decision was that

humanity should know itself the better. In the creation of the two elements, male and female, the process was made more simple by which the human race might understand at last the element of Unity, out of which it came and towards which it will once more turn when it has fully entered on the upward way from matter toward spirit.

Two great principles which are included in the Unity of Godhead were made to appear as two separate things in order that those two principles might be studied in detail by those who were not competent to study them as One.

But when the male considers the female, he is but getting at a more clear understanding of a part of himself, and so when the female reasons of the male. For, as they were not separate in the eternities of development which went before this present eternity of matter and form, so the two elements shall become one again in those eternities which shall come after.

In order that the essential unity of being obtaining in those far reaches behind us be carried forward into those which are still to come, it was necessary that both elements be included in each individual who should form an item of the whole race.

So marriage was evolved, and in marriage we have the turning-point of the destiny of the race. From the time when there came forth the first fiat of that movement which has resulted in a series of aeons of development, the one keynote of the whole has been a development into diversity.

The last and most extreme act of diversity was the creation of two aspects of the faculty of reproduction, which you call sex.

Then came the reflex impulse given to the onward verge of evolution when the two were blended into one again and the first step retraced towards Unity of Being, which is God.

So of the blend of the two elements, spiritually as bodily, there is born a third. The Lord Jesus was the perfect Son of Humankind and His nature spiritually considered, is a blend of the male and female virtues in duly equal parts. Bodily also this great law is true.

By this experience of the two in unity, the perfected human being, ages hence, man shall have come at the knowledge how it is possible in loving other by denying of self he is loving himself the more, and but the more beautifully giving to himself by that same denying of self.

* From the Vale Owen Script.—Weekly Dispatch, June 6th, 1920.

PRAYER AND HUMAN BROTHERHOOD.

"For so the whole round world is every way
Bound by gold chains about the feet of God."

—TENNYSON.

A missionary, writing home from Papua, the scene of James Chalmers' noble and enduring work, gives eloquent utterance to his conviction regarding the power of sincere prayer, strongly and understandingly directed to the greatest of all ends, the spiritual upliftment of the race:—

"Your prayers can reach us, leaping across the oceans and searching us out in the loneliest places. Your prayers can nerve us to fresh endeavour when our best hopes seem falling into ruin, or when sickness or monotony, or the indifference of those we seek to help is robbing us of vision; but prayer to do this must be based on understanding, and there is work before you and hours of study and thought, as well as times of waiting upon God.

"Yet that work is no dull task; it is a privilege the greatness of which will grow upon you the more you give yourself to it. The world is before you. If your prayer is to have power, it is for you to give time to the study of the great movements of humanity. And with all this you must learn how all the peoples of the world are

bound together by common interests, and of how they rise and fall together, rejoice and suffer as one, and of how, in spite of all our national divisions and antipathies, we are just one great humanity.

"Here is your opportunity and your privilege."

THE ABIDING THINGS.

Buds and blossoms—and fruits at last.
Winter comes, they are perished and past,
Some untimely and some full ripe,
But always abides the perfect type.
For ever the *Image* lives and reigns—
The roses pass, but the Rose remains.

Babe and stripling—and man, at last
Go from our gaze when their hour is past,
Leaves or lives, they must wither and fall,
But the Soul it holdeth them all in all.
Nothing it recks of Time or Tide—
The forms may perish—the souls abide.

D. G.

"The safety of life is this, to examine everything all through, what it is itself, what is its material, what the formal part; with all thy soul to do justice, and to say the truth. What remains except to enjoy life by joining one good thing to another, so as not to leave then the smallest intervals between?"—MARCUS AURELIUS.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

ETHER AND SPACE.

THE NEW THEORY AND ITS RELATION TO HUMAN SURVIVAL.
By W. G. HOOPEE, F.R.A.S.

The principle of universal unity has been the dream of philosophers and scientists down the ages. That there is one primordial substance from which all matter and force emanate is the key to all the alchemists' experiments and scientists' investigation. We are all philosophers. We all demand to know the Truth, for Truth lies at the centre of our Being. The incessant "Why?" as to the origin of life, force, matter, and existence challenges us a thousand times, and man as a spiritual Being will ultimately know.

About twenty years ago I asked myself the hundred and one questions as to the philosophic and scientific bases of the Universe. Was it material or spiritual? What is its fundamental unity, for "Universe" means One? What is life? What is matter? What is space? What is man?

THE SEARCH FOR UNITY.

I studied all the Sciences, but could find no unity. Light seemed to have little relation to gravity, yet both were universal. Electricity and magnetism had some of the properties of matter, and were due to vibrations and currents in ether, which was *not* matter. Philosophy and Science failed to give me the key to Universal Unity. That such Unity was there I was absolutely certain, but how to explain it, how to reveal it scientifically and philosophically, that was the problem. So greatly daring, I said, "I will make a philosophy and a science of my own. I will scrap all preconceived ideas, start from unity, and build up the cosmos to my own satisfaction."

In my efforts towards the making of a theory I was greatly helped by discovering two great Rules of Philosophy stated by no less a man than Sir Isaac Newton himself, in his Principia. They were these:—

1. Simplicity of conception. "Nature is simple, and always agrees with itself. Nature is simple, and does not abound in superfluous causes."

2. Agreement with experience based on observation and experiment. "Experience," wrote Newton, "is the basis of all true philosophy."

In attacking the great problems of space, its nature, character, and composition, and the basis of all forces, wherever one turned one arrived at the ether which seemed universal.

As T. Young wrote in "Phil. Trans., 1802": "A luminiferous ether pervades the Universe, rare and elastic in high degree."

The problem to be solved was the nature and character of this ether of space. Was it matter? Was it subject to gravity, or was it outside the universal Law of attraction? If so, then we had a phenomenon which straightway violated Newton's Rules; for Nature did not agree with itself, and was not simple.

NATURE OF THE ETHER.

The Scientists declared it had some of the properties of matter, elasticity, density, inertia, etc., yet failed to possess the very property which, of all attributes, made it matter. It had no mass and weight. As this was illogical I scrapped that idea, and postulated an ether subject to universal attraction, in harmony with all experience. In other words, I filled space with ether atoms subject to gravity, and therefore attracted by all bodies in space. As all matter was made up of particles, I postulated an ether made up of particles or atoms, also subject to gravity. So that now I had a medium in space that would push or pull, act and react on other bodies, and in every way was subject to exactly the same laws as ordinary matter; and fulfilled Newton's universal Law.

To my intense astonishment I found that Thomas Young, in his fourth proposition, had suggested exactly this property of attraction to it. He writes: "All material bodies have an attraction for the ethereal medium by means of which it is accumulated in their substance, and for a small distance around them in a state of greater density." ("Phil. Trans., 1802.")

Eight months after the publication of my theory in 1903, the greatest physicist, Professor Mendeleeff, gave a similar structure to the ether, and even gave the weight of an ether atom as one hundredth-thousandth of an atom of Hydrogen, while Professor Osborne Reynolds gave a similar structure to space on what he called a granular structure, the grains having a definite volume and definite size. So that in space we have, and always have had, matter of a finer substance, subject to exactly the same laws as matter on other planes. This matter is more real than physical matter, so that any soul passing out into an ether zone around the earth, clothed in an ether body, which is the absolute duplicate of his physical body, might not know for a short time that he or she had actually passed out of the physical body.

IN HARMONY WITH SPIRITUAL LAWS.

Further, on the basis of an ether, subject to gravitation, every planet would have its ether spheres round it, or zones, for they would be attracted to the earth, and held bound to each planet in accordance with the law of universal attraction. And all Spiritualists know that this is exactly the

case. So that an ether medium subject to the law of gravity is in harmony with spiritual experience, and again all Nature is simple, and agrees with itself.

Now we have Einstein giving us the mathematics of Space. He, too, has discarded the old idea of an ether which was illogical and unscientific. He, too, scrapped it, and in its place has put gravitational forces which act on every point in space. These mathematical points correspond with my etherial atoms. He, too, has made light waves subject to gravity and attracted by the sun. He, too, shows that there is a warp in space, and I show why and how that warp is caused. He proved that light rays were bent. I show why those light rays are bent, from an electro-magnetic standpoint because the sun is a huge magnet, and around it are lines of electro-magnetic force. Most of these solutions came to me in my sleep.

Einstein in one of his books states that it is impossible to conceive of light waves flowing into space, and *not* returning to the sun. I show why the light currents *must* return to the sun, and that space flows, if I may use that term, just as time flows.

SCIENCE AND THE FUTURE LIFE.

Thus all phenomena are related to one another, and so we get the new theory of Relativity. They are "all parts of one stupendous Whole, whose body Nature is, and God the Soul."

I claim that my theory does what no other physical theory has done. It gives a scientific explanation of the Universe on truly philosophic lines. It explains why the planets revolve round the sun, why they rotate on their axis, and this explanation is not a mathematical one, but a physical and scientific one. It solves the problems of the motions of the universal ether in space for the first time, as far as I know.

Carried to its logical and spiritual conclusion, it proves that space is alive, that it breathes just the same as our planet does, or any other living body. That the ether body practically constitutes the soul of an atom, animal, man, planet, or sun, and in it all events are recorded for all time.

In harmony with scientific experiments on electricity and ether, it proves that life is omnipresent, and there is no death; that space and time are negligible quantities to the real Man, who is Spirit, and that we are living in the Eternal Now; that spiritual Telepathy can be scientifically demonstrated just as easily as wireless telegraphy can, as they both use the same universal medium; that our loved ones are not dead; that thoughts are things; and we can send them to all the realms in space, and our loved ones can send thoughts to us. So that by Science we begin to *know* that the Universe is our Home, and not the earth, for Man is the offspring of Deity, and in his essential nature is One with his Eternal Father God.

THE VIEWS OF AN AMERICAN READER.

The opinions of our American readers are always interesting; they serve sometimes to supplement or to correct our own views, by a necessary enlargement. We make the following digest of a long letter just received from Mr. John W. Root, of Kimberton, Pennsylvania.

Mr. Root commences with an allusion to Edison's so-called spirit communicator, and alludes to the change in the outlook of the great inventor who was at one time a pronounced materialist "who positively asserted that death ended all." Mr. Edison's reported assertion that if his machine produced no results it would prove that there is no human survival seems to show that he still has a strong bias, but on that point we have already given our views.

Mr. Root goes on to express his satisfaction with LIGHT, because, "I am one who holds that the Christian religion and Spiritualism should jointly fight the common Materialism."

Spiritualism is not wise to spend its time in fighting the Church as American Spiritualism is so busy in doing.

Spiritualism and Christianity will coalesce when both stop fighting each other and join in proving the reality of a hereafter."

Mr. Root, in conclusion, confirms the truth of Mr. J. H. McKenzie's opinion of American Spiritualism as being too commercial and materialistic in character. We do not, however, regard the fact as of more than passing significance. The American nation is young yet, and only in its elementary stages. These things are the defects of youth, to be outgrown by a larger experience in which practical results will show the illusory character of some of its ideals and the value and reality of the things which are at present neglected.

"THE LAW OF LOVE," by C. R. Stewart (Kegan Paul, 4/6 net), consists partly of automatic scripts received through the hand of the author and partly of certain conclusions based on communications received through others' hands as well as his own. The scripts deal with certain aspects of the nature and organisation of the after life, but, being necessarily unverifiable, do not add anything to the positive evidence for survival. The author's own observations deal with various departments of personal and social morality. The chapter on "The Law of Liberty" contains some apposite remarks on existing social and political systems with which many students of these questions will agree.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 37.)

SCIENCE AND THE BIBLE.



MR. STANLEY DE BRATH.

When Huxley gave a lead by showing that the civilised state resembles a garden in which an ethical intelligence encourages flowers and extirpates weeds, rather than a jungle where the only law is the will of the strongest, this lead was not followed, though it clearly showed that however true Darwinism may be as applied to physical evolution, it is inapplicable to social evolution. There were plenty of arguments to hand in the writings of philosophers and the experiences of mystics that might have been adduced to show the plain man that the spiritual side of human nature is as real as the physical; but by this time "faith"

had come to mean the defence of an exegesis, rather than trust in God.

The plenary inspiration claimed for the whole Bible caused Churchmen—untrained in science which discriminates between the action of unknown laws and violation of known ones—to be afraid to reject such legends as Joshua's arrest of the sun, Balaam's ass, and Jonah's whale, while retaining those of inspiration, angelic ministration, and healing, for which there were enough modern parallels to show such spiritual action to be possible. They split into two parties: the pseudo-liberalism of the one accepting materialist dogmatics as "science"; the other making "faith" a ground of belief in the palpably false.

Would it not have been wiser, instead of attempting with paper doctrines to force a position strongly entrenched in facts, to have taken a stand on spiritual facts which no competent biologist would have gone out of his way to attack? Consider the statesmanship of Deut. xxviii. and the verification of its prophecies, which, however they may have originated, were certainly in existence 200 years before the birth of Christ. Consider such psalms as iii., xix., xxiv., lvii; the first seven chapters of Isaiah and the 40th, 53rd, and 55th; consider the whole history of gradual enlightenment and consistent progress that is manifest throughout the Old Testament, and its culmination, and then say if these do not fit the actual needs of the social world better than any doctrine of strife and survival of the strongest. Consider the work of the great artists, poets, and heroes of the world; were these all "latent in the nebular fire mist"? Certainly they were, if you admit that the Spirit of God moved in that chaos, but the statement carries its own refutation to the plain man if there was nothing but the undirected clash of molecules. That a bag of printers' pie turned out on a table should fall into the "Adonais" is less improbable.

Of course those who attack the Bible never read it—they only search for blots and human imperfections. The "message" given to me at the first séance I ever attended, now over forty years ago, was "Read your Bible more." The same came to Augustine—*Tolle, Lege*. Science is not, and cannot be, the enemy of Religion or of the Bible. Four-fifths of what passes as "science" is not science at all, it is making a deduction from a very small number of facts do duty as a world-philosophy. For instance, "Heliotropism" is still a fashionable theory. James Ward, the most distinguished psychologist of our day, says of it, as a general proposition explanatory of all life:—

"If it facilitate the work of the biologist to say that when what we ordinarily regard as a hungry caterpillar climbs to the tip of a branch it is forced to do so by positive heliotropism; that then positive chemiotropism sets up mastication of the young buds; and that, lastly, we can imagine this process leading to the destruction of the substances in the skin of the animal that are sensitive to light, and upon which the heliotropism depended (J. Loeb, "Comparative Psychology"), so leaving it free to crawl downwards and come in contact with new buds which have in the meantime unfolded—if such language serve any useful purpose, all well and good; only it must be applied to the hungry man, too; in short, all behaviour must be described in the same terms. For the champion of colloids to betake him-

self to consciousness as he approaches the higher forms of life is as much a breach of methodological parallelism as it is for the psychologist to fall back upon protoplasm as he approaches the lower."

The same is true of most theories founded on "the uniformity of Nature." There is uniformity, but many natural forces are as intermittent as volcanoes, and spiritual forces (which are also natural) can only act under suitable conditions. But physicists and biologists take their own limited specialities and draw thence huge generalisations. To begin with; it is certain that there are many forms of energy of which we know next to nothing, and when a biologist states (as Darwin did *not*) that there is no factor but natural selection; or an economist explains all politics as essentially a search for food; or a psychologist appeals to heliotropism, each is even more unscientific than the man who refers all phenomena to the Will of God; for, as Schopenhauer demonstrated, it is possible to express all phenomena as representations of Will.

PSYCHICAL RESEARCH.

In his article on Psychology in the Ency. Brit., p. 603, Professor James Ward adds the note—"But of course a thoroughgoing spiritualism" (using the word, of course, in its philosophical sense) "ought to explain the very existence of matter as really the appearance or manifestation of mind." This is precisely the present tendency of modern physical science, which regards the atom as a centre of electrical energy, leaving the direction of that energy by mathematical law to be explained by the psychologist.

One by one the supernormal facts have entered the domain of positive science, and are now only denied by the materialist stalwarts who rest on a dogma that as nothing exists but Matter and its properties, the alleged supernormal phenomena cannot be true. Mesmerism, so long derided and denied, is re-named hypnotism, and is an admitted fact. Telepathy, equally ridiculed, has been experimentally proved over and over again, though its mechanism is unknown and its limits are not defined; it is now used as an "explanation" by the very same school that recently denied it as a fact. Materialisations have been studied and photographed by Drs. Richet, Schrenck-Notzing and Geley under the most rigid precautions against illusion or deception. Telekinesis—the transmission of power without contact or mechanical means—has been established by multitudes of experiments of which Dr. Crawford's are the latest. Psychic portraits, often of deceased persons, are verified by the society that has been formed for their special study. Experiments such as "book tests," in which the percipient gives a passage or some details about (say) the tenth page of the third book from the left on the fourth shelf of another person's library, known neither to the questioner nor the percipient, prove the action of intelligence which cannot be that of the subconscious minds of the experimenters unless an enormous and quite unsupported extension be allowed to such subconscious powers. In addition to the above there is a mass of literature, of very unequal merit, but some of a high type (e.g., "Spirit Teachings," by Stainton Moses, and "Letters from the Other Side") which show a coherent system of thought quite in line with the teachings of Christ, though it certainly passes by many theological complications that have been founded upon it. They lead to the inferences that the soul is a real psyché organised of the same "ether" that science has been obliged to postulate; that the spirit of man is his real Self, expressed in Time and Space by his material body, and entering at death into a fresh relativity where Time, as we know it, is not, and gross matter is detached from its consciousness; that this is a world of spiritual causes in which each soul reaps as it has sown, both "punishment" and "reward" being consequential. "Forgiveness" is understood as it is on earth—that the upward way is always open and the recuperative power ever present. The data for these and other inferences have for years past been set forth in *LIGHT* and other journals, but among a clerical acquaintance of some thirty-five persons I know only four who take it or any other publication of the kind, or keep themselves abreast of the literature of the subject. Some books also contain much superstition and "half-baked" conclusions by persons who jump to crude theories based on the assumption that communications with the other side are in all respects similar to those which take place between incarnate beings, which is certainly not the case; for, while the general sense may be from an external source, the diction is almost always more or less that of the recipient; and personal communications may, and do, vary as much as those of different minds here. No greater mistake can be made than to attach unquestioning credence to any such; yet that is what many persons are now unfortunately doing.

WHAT SPIRITUALISM IS AND IS NOT.

But the facts must be clearly distinguished from any opinions, whether well or ill founded, and it cannot be too often repeated that "Spiritualism" is not a creed, nor a theology, nor a doctrine, but a body of supernormal facts from which any man may draw his own inferences; though, to be sound, these inferences must cover *all* the facts, and not a few of them only. Plain men feel that texts from the Old Testament, and pre-judgments that the phenomena are the work of 'lying spirits,' or self-deception, carry no more weight than the denunciations made in Lyell's time that "the Devil must have put fossils in the rocks to discredit the Bible."

A frequent error of those who are only superficially aware of what is taking place is that "Spiritualism" consists in attending sances by professional mediums, or indeed any sances at all. This is very wide of the mark: it consists in a recognition of the supernormal facts. A very large number of persons now engage in home circles for automatic writing and similar unguided attempts to penetrate the mystery, some without any equipment of knowledge or religious faith; but it is ignorance of the conditions which make such practices safe, rather than the practices themselves, that is a source of danger.

Confronted with these facts there are two reasonable oppositions:—

1. Insistence that the Christianity of Christ is sufficient without entering on difficult, dangerous, and complex experiment;

2. That it is wiser to await the decisions of psychological experts before committing ourselves to the inference that the phenomena prove personal survival of death.

The first of these courses, however, ignores the fact that for reasons previously stated, vast numbers of persons, especially in the working classes, disbelieve Christianity, not only in the doctrinal, but also in the practical sense; and further, that many church members who assent to it, though they have dropped the idea of Vicarious Atonement, have adopted Heine's attitude—"Le bon Dieu me pardonnera, c'est son métier"; as if wrong action or mere apathy had only personal effects from which they can be absolved. With regard to the second course, it is only necessary to read any modern treatise on psychology, to see how intricate and highly specialised are the ideas, and how largely it deals with the science, or at least the language, of metaphysics, and to realise that for the plain man such works do not exist. The waiting attitude is the weak attitude, which, if it excludes error, also excludes truth, and misses the opportunity of showing that whatever psychology may ultimately verify as to the nature of personality, the supernormal facts reinforce, by experimental evidence, the fundamental postulate of Religion—that the spirit of man is a real being and survives the body. If we wait for agreement among psychologists we shall wait a long time and miss another invaluable opportunity of showing that, apart from any doctrinal "representations" of fundamental truths, those truths have been, and are still, the only solution to the problems that beset the age; problems that can be solved only by means of co-operation and good will. The methods of competition, violence, survival of the strongest, and dictatorship, whether by the Hohenzollerns, by Lenin, or by Sinn Féin, are bankrupt.

THE CRAWFORD FUND.

To the Editor of LIGHT.

DEAR SIR,—Will you allow me to inform your readers who have so kindly subscribed to the fund on behalf of the late Dr. Crawford's widow and family, that the total sum subscribed is £301 15s. 5d. This sum—on the advice of Mr. F. McC. Stephenson, a friend of the late Dr. Crawford and who published in the "Psychic Research Quarterly" a remarkable test séance with the Goligher Circle, which he had after Dr. Crawford's death—I have placed in the hands of two trustees, viz., Mr. Jolly (Mrs. Crawford's brother) and Dr. Elizabeth Bell, a well-known lady doctor of Belfast. These trustees will administer the fund in the most advantageous way, and I am most grateful to them for the trouble they have undertaken, to all the subscribers for their generous response to my appeal, and to Mr. Mundy, secretary of the London Spiritualist Alliance, for taking off my hands much of the clerical work involved.

Yours truly,

WM. F. BARRETT.

MEDIUMS FOR SOUTH AFRICA.—Mr. W. Round Saunderson, Hon. Secretary of the Spiritualist Union of South Africa, writes to say that his Union would welcome two or three fully accredited mediums, either on tour or as permanent residents. He writes, "The Cause is progressing so vastly here that the present workers cannot cope with the work, and although this Union cannot guarantee an income, or pay any travelling expenses, we are confident that any good visiting medium is sure of a reasonable income, and this Union would give every support and help in this direction. At the moment we have vacancies for resident mediums who would be paid a monthly salary at Pretoria and Durban by the respective Churches there."

AN INTERESTING NEWSPAPER TEST.

BY THE REV. C. DRAYTON THOMAS.

At a sitting with Mrs. Osborne Leonard on November 26th, 1920, I received a number of tests which were to be verified from "The Times" of the following day. Among these was the following, which is of interest as showing the communicator's ability to inspect objects in our house as well as preparations for the morrow's press and then to unite them in a single test.

"There was some uncertainty as to where exactly the following was to be placed, but you will find it somewhere in the top half of column two on the front page. It is the name of a lady, a relation, whose portrait you have at home in a conspicuous position. This portrait is of very dark and highly polished wood, not coarse-grained like oak, but some kind of fine wood. This article of furniture is not close to the wall, but is pulled out a little way. There are some bars upon it near the photograph, certainly two, and there may be more, but Feda is shown two of them. Also quite close to the photograph there is something white."

On searching the upper half of this column next day I found names of two relations, a niece and a sister-in-law. Our photograph of the former did not answer to the description. Of the latter we had a framed photograph in our bedroom; on proceeding to inspect this I noticed that it stood conspicuous on the top of a secretary which was made of highly polished and very dark rosewood and ornamented with bars of the same material, which stood in relief against a curtain of light yellow silk. Within three inches of the photograph there hung a calendar four inches square, with small figures upon white ground, and also within fifteen inches was a letter rack containing white writing paper and envelopes; these sufficiently accounted for "something white" close to it. Each item of the test was correct, even to the position of the secretary, which stood crossways in a corner, one side being three and the other fourteen inches from the wall.

A SUPPLEMENTARY TEST.

During the next sitting my father told Feda (the control) to say that he noticed in a room where we often were the face of a cat and "anyone could pick it up." Also in the same room was "something with a snake." She added that this snake had to do with something we could see and that connected with it was a cover which could be lifted up. She was proceeding to say that cat and snake had to do with each other, when she was checked and corrected herself, adding that she was told to say that they were not connected but were in the same place. As it seemed doubtful if we should be able to trace these from the description I inquired whether they were in a book. The reply was given very emphatically: "No, not in a book, but upon something. They are in the same place, but not to do with each other, and certainly not with book-tests." I had no idea what this indicated and my wife, who attended this sitting with me, said nothing at the time, but later that evening called me into our room to see what she had found. There upon the secretary above mentioned, and almost touching the framed photograph of her sister, stood a coloured pictorial calendar showing a cat prominent in the foreground, while immediately in front of this was a Chinese stamp-box, its lid ornamented with a snake-like dragon of metal in high relief. My wife had thought of that snake on the box as "a cover which could be lifted up," but had not recollected the cat until inspecting her secretary to verify the snake; it was only then that the picture arrested her attention as meeting the description. "Anyone could pick it up," this is of course correct since the calendar simply leans against the bars of the secretary and is not attached to anything. One may suppose that these objects had been noticed by our communicator while obtaining the photograph test of the previous sitting and held over as supplementary for this occasion. Mrs. Leonard has never visited our house and even had she done so it would remain to be explained how it was possible to connect the photograph in our room with a name which was to appear in a certain place in "The Times" on the following day.

[A full report of the lecture given by the Rev. C. Drayton Thomas to the members of the London Spiritualist Alliance, on Thursday last, on Book Tests, etc., will be given in the next issue of LIGHT.]

CRAWFORD FUND.—The following belated contributions to this fund have just been received:—A Friend, £2; Miss S., £1.

COVER DESIGN COMPETITION.—We draw our readers' attention to this most interesting competition, full particulars of which are given in this issue, and will be found on page 64.

THE BRITISH COLLEGE.—Among the coming events at the British College are a visit of the Crewe Circle for photography, and a return visit of Will Thomas, the Welsh physical medium. Two new clairvoyants will also pay a first visit to London, Mr. Whyman, of Hanley, whose work is well known in the Midlands, and Mrs. Rees Powell, a Welsh seer.

THE MYSTIC INFLUENCE OF MUSIC.

By THE REV. F. FIELDING-OULD, M.A.

"Bring me a minstrel."—2 Kings, iii., 15.

In the Greek legend Orpheus drew his lost wife, Eurydice, from the gloomy underworld by the sweet music of his lyre, and like most of those old stories it is founded on truth.

We sometimes talk, rather loosely, of offering our music to God, and justify some extravagance by proclaiming that we must offer our best; but God cares no more for our rudimentary harmonies than He did for the smell of Noah's sacrifice. Music is merely the medium through which the soul breathes that worship which is only acceptable if it is offered "in spirit and in Truth."

The real reason why music is so often heard in the shrines of religion is that it has a most powerful and mystical influence upon ourselves. The response of the human soul to sweet sounds is one of the mysteries of our complex constitution.

"The man that hath not music in himself
Nor is not moved with concord of sweet sounds
Is fit for treasons, stratagems and spoils,
The motions of his spirit are dull as night."

It is a psychic and spiritual stimulant or solvent, and induces harmonious conditions, concentrates the vagrant thoughts of all who are present, and renders the soul sensitive and receptive to impression.

It is for this reason that it is so often found as a part of religious organisation, and is accepted as an advantageous preliminary of worship. Even the ancient Nebuchadnezzar unveils his golden idol to the strains of "cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of music."

We enter a church, it may well be, in an unsympathetic mood, unimpressible, undevotional, of the earth earthy. A few bars of soft music and the cloud lifts from the oppressed spirit, the inner eye opens upon the hidden mysteries, the immortal prisoner stirs within the flesh, and is conscious of an awakening desire and power to commune with the unseen.

So we read of Elisha that in the dryness of his spirit he sent for a musician, and when the minstrel played, the hand of the Lord came upon him, and he said, "Thus saith the Lord."

If Prometheus stole fire from heaven, Jubal must certainly have done the same with music. The angels sang at the Nativity, filling the clear winter's night with their hymn, and all our music is but an echo of the grander harmonies of the spheres.

Sin, on the other hand, is a discord; cruelty, selfishness, and ingratitude clash in the ears of the sensitive, and set the teeth of the righteous on edge. How terrible must be the clamour and disharmony of the hells!

Nature has music of her own, the plash of the falling cascade, the song of nightingales in the twilight wood, the murmur of little waves along the sandy beaches. God has given us so much more than bare necessities; flowers, a live gift of beauty and fragrance to stir the imagination to picture the unseen glories; and music, more subtle still, to set the very chords of life vibrating.

We penetrate into some vast cathedral, and the sounds and voices of the busy world sink to a distant muttering. We stand among the clustered columns, stained and worn by the shoulders of the crowding centuries, and in dim aisles where our forefathers in their strange garb knelt in their old perplexities and joys. Before our eyes are the blackened carvings of a thousand years ago, and beneath our feet the mouldering bones of forgotten generations. We are the latest comers, "born out of due time," oppressed by the weight of all that has gone before. How far away are the hills of Galilee, how unreal, how antique and legendary the story! Then comes stealing along the sacred pavements, through the fretted arches and down the broken steps, the soft, sweet notes of the organ, and all that was old and halting is renewed, what seemed dead this many a day awakes to life, there is no past and no future, time and space are annihilated, we, even we, are brothers and sisters of the venerable martyrs, virgins and apostles, the Christ, "the same yesterday, to-day, and for ever," whispers in the ears of the awe-struck soul the story of His unchanging love.

THE AFTERGLOW.

Who that has known bereavement—and who has not?—can have failed to notice with wonder and awe the look of unearthly rapture which so often beautifies and ennobles the faces of the newly dead? A kind of spiritual afterglow, as if the soul, on quitting its outworn tenement, had bestowed upon it a farewell kiss of gratitude and benediction. A look which has, for the imaginative, an evidential value; and has evoked from Richard Le Gallienne the question enshrined in these lovely lines:—

What of the Darkness? Is it very fair?
Are there great calms, and find ye silence there?
Like soft-shut lilies all your faces glow,
Strange with some peace our faces never know,
Great with some faith our faces never dare,
Dwells it in Darkness—do ye find it there?

—CHARLES J. WHITBY.

THE LITTLE GREY BOOK: AN APPRECIATION.

On a certain study-table known to me, there lies, among various large and learned works, a little grey book which never gets put away in those periodical tidying-up which take place occasionally. It has often been *nearly* put away, but being usually opened for a last look, something always catches one's eye which it seems a pity to put out of reach. For one thing, the author has so wholesome a belief in humour, that balance-wheel of sanity, and so irrepressible a gift of infusing it into the most serious topics, that his work goes a long way towards sweetening a reader's temper. Spiritualism is a subject which continually develops the sharp edges of controversy, and it is a valuable thing to have a mental unguent at hand to please, to soothe, to beguile us into charity and patience; or, where that is not necessary, to delight with the flying iridescence of literary form, here caught and set as a gem. Take the "Later Pepys," an imaginary diary extract, for instance, a thing as pretty as a seashell; one could do with a dozen like that, or "The Human Side of Telepathy"—"we call it telepathy, and deal with it in words of learned length and thundering sound"—but not in this charming and tender essay. Here and there we go to school, and learn to think keenly and clearly about ourselves, and Psychic Evidences, and Mediums, and Ghosts, and even more serious things, with now and then a glimpse into blue depths of metaphysics. Let only readers, lenders, buyers, givers, and receivers put as much warmth and sparkle into themselves as David Gwyn puts into his "Spiritualism: Its Ideas and Ideals," and we shall have a real radiance shining to light the world "unto the perfect Day." F. E. L.

THE MYSTERY OF MAN.

"The Law of Being," by Helen Boulnois (William Rider and Son, 3/- net).

In this tiny book a big volume of thought finds cultured expression. Much less metaphysical than from its title one might expect, the little work takes up the mystery of man and the universe in a somewhat psycho-historical way.

"Throughout time men have appeared in different lands with the piercing vision of simple truth," discerning unity in the multifarious, reality through appearance. Realising himself as body, mind, and spirit—existing, working, creating, in this triune manner—man's immediate philosophical inquiry is whether this personal discovery is of universal import, a manifestation of infinite unitary Law. In the investigation of mind as the universal mediator between body and spirit, the author's path is lighted up by torches of thought from Aristotle, the Zend Avesta, Theophilus, Plato, Confucius, the Kabbala, the Bhagavad Gita and the Koran. Tables of expression represent correspondences of Spirit, Mind, Body, to the ultimate *I am that I am*. "There are not three Spirits, but One Spirit:—

1. The Glory—The Substance. The One and Absolute being. *I am*.

2. The Power—Emanation of Intelligence. The movement of grace. *That I am*.

3. The Kingdom—The action of all set going. The Presence of God in the midst of His creatures. *I am that I am*."

Subsequent pages are less distinguished for clarity of philosophical thinking than by interpretative ability on doctrinal data—after the manner of Judge Troward in his "Bible Mystery and Bible Meaning." VIR.

UNDER the editorship of Sir Philip Gibbs, the "Review of Reviews" is taking a fresh lease of life. The first issue under the new regime contains some of the usual features, and a number of articles and messages from many notabilities dealing with the political and social aspects of the time, some of them of a striking and instructive character. The magazine bids fair to become a valuable moral force, progressive and enlightening. Its attitude towards Spiritualism and Psychical Research has yet to be made clear.

A WARNING TO THE CHURCH.—Dr. R. G. Macintyre, in "The Other Side of Death: A Study in Christian Eschatology" (Macmillan and Co., 8/6 net), while not going so far as to commit himself to a belief in universal restoration, holds strongly to the conviction that, important as the present life is, it cannot and does not settle any man's eternal destiny. He says, "If the traditional view is to maintain itself it involves the following negations: (1) that God does not desire and consequently does not seek the salvation of sinners beyond the moment of death; (2) that the love of God as expressed in Christ's incarnation and atonement cannot follow the sinner beyond the boundary line of the grave; (3) that the spirit of man, possessing all the functions of personality, including that of moral distinctions, is yet incapable of repentance once it has parted from the material body. No one of these denials can be made without involving the other two, but they are negations which the Church can no longer even permit to be assumed as sanctioned by her authority. If this be so, the Church must either adopt a position of practical nescience, leaving the sorrowful without guidance, and Spiritism their inevitable refuge, or she must recast her eschatology in a form more consistent with the Biblical doctrine of God, and the revelation and mission of Jesus Christ."

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

10.—By the REV. G. MAURICE ELLIOTT, Rector of Snitterby, Kirton-in-Lindsey, Lincs.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. G. MAURICE ELLIOTT.

The Churches may learn the most important thing in all the world from that form of Spiritualism which deals with facts in nature, not in theology. The Churches may learn to believe their beliefs, and there is nothing more important than that. They may also learn how necessary it is to re-study the New Testament in the light of modern knowledge and the facts of psychic science. The Churches were in existence years before a single word of the New Testament came to be written, and they were founded upon the facts of experience—facts which convinced the hearts and minds of the early followers of Christ—rather than upon any system of philosophy or

theology. And these facts were not purely subjective. The spiritual experience of salvation was reinforced and made convincingly true by the "signs"—the display of psychic power which so often preceded, accompanied, and followed it. And Christ distinctly told His followers that they should do the works that He did and greater works if they believed, and that certain "signs" would follow those who believed the Gospel of Life and Immortality which He was bringing to light. It is surely clear from this that the Christian Churches were expected to do the "greater works" and to be able to point to their "signs" as evidence of the spiritual life inherent in them. Clergy and ministers ought to be thankful that thoughtful laymen who read the "Acts of the Apostles" do not, as yet, confront them with the question, "Where are your credentials?" For it is transparently clear that there is almost an entire absence of the "greater works," the "miracles," and the "signs."

Spiritualism is teaching the Churches that the time has nearly come when men will demand from the Churches those outward and visible "signs" of their inward and spiritual grace. They will demand a thorough explanation as to why Christ's promises have not been fulfilled. And they will not be put off with any "dispensation" theory.

Fortunately, the Churches can now learn quickly from Spiritualism that what happened in New Testament days is also happening to-day outside the Churches, and that the facts of Spiritualism are of exactly the same order as the psychic demonstrations reported in the New Testament.

The Churches can also learn from Spiritualism that whole libraries of learned disquisitions on The After Life are now effete, for Spiritualism has proved to the point of demonstration that we do live again.

But in order to discover how much the Church can learn from Spiritualism it is well to state briefly some of those truths which the Churches are supposed to believe. They are supposed to believe:

1. That to certain conditions, even of our fleshly humanity, spirits become visible.
2. That there is (now) a spiritual body within the physical body.
3. That the soul is able to leave the body and to travel.
4. That "spiritual healing" is part of the Gospel.
5. That departed spirits are not as drops merged into the ocean, but still remain persons and quite unlike "will-o'-the-wisps."
6. That the departed take an interest in the affairs of earth.
7. That the Next World is as solid, as substantial, and as tangible as this world.
8. That we are surrounded by Guardian Angels.
9. That God has "constituted the service of angels in a wonderful order," and that by His appointment they are "sent forth to succour and defend us."
10. That angels visit wrath upon the adversaries of Christ's little ones.
11. That angels are fellow-servants with us and are able to perform physical and psychical actions.

12. That our fight is against evil spirits rather than against animal ancestry.

All these beliefs may be found in the New Testament, and the Churches hold them. The trouble is that the Churches are not held by them. They have no friendship for them but have merely a nodding acquaintance with them.

Hear what Bishop Paget had to say on the subject:—

"Angels are really no more to us than the fairies or nymphs of heathen mythology. Nevertheless, there stands the service for the Feast of S. Michael and All Angels . . . a witness against us."

A courageous statement and a true one! We must learn not to mistake the pretty pink pieties of pulpit poets for a robust and working faith in the glorious facts of the spiritual world.

And what is true of the Church's attitude towards the angels is also true of her attitude towards the other beliefs tabulated above. The Churches have no lively faith in them. If "By their fruits ye shall know them," then the pulpit becomes the revealing orchard of their unbelief. How often do clergy or ministers preach sermons on these beliefs? What happens to those who do? Some of us know from bitter experience.

It may be doubted whether five per cent. of our teachers ever preach upon these themes, and by "preach" is meant speak with such knowledge and conviction and with such arousing and convincing force that their hearers are moved to action and eagerly pursue the subject for themselves.

Ninety-five per cent. of preachers would probably regard such beliefs as "part of the teaching of Scripture" rather than part of the life we live.

That is why we are so often told that "signs and wonders," "greater works," "healings," etc., do not belong to this dispensation. What that statement means heaven only knows. Perhaps it is a polite way of saying "This age is not an age of faith. Miracles only take place when beliefs are believed, when faith is active, and when religion is taken seriously." Whether it means this or not, one thing is perfectly clear, and that is this: Spiritualism can teach the Churches that this dispensation is no different from any other, and that if there are "dispensations," then it is we ourselves who make them.

And Spiritualism can teach the Churches that there is now no reason for disbelieving their beliefs because they have been proved to be true to the point of demonstration.

Thus do the Churches owe an enormous debt to Spiritualism, with its long list of prophets and martyrs, and this debt will be greatly increased when the Churches discover that by taking this modern Columbus on board their ships they may constantly sail to undiscovered realms of power and knowledge and return laden with treasure.

[The Rev. G. Maurice Elliott was born at Hampstead in 1883. He was educated at Merchant Taylors' School and London University. Prior to his entering the ministry he spent some years at business in the City of London. He took Holy Orders in 1915, was curate of Havant, 1915-16, senior curate of Christchurch Priory, 1916-19, was then appointed Rector of Honiley and Chaplain of Wroxall Abbey, and has now been appointed by the King to the Crown living of Snitterby, Kirton-in-Lindsey, Lincs. He is the author of "The Challenge of Spiritualism," "Why Not Face the Facts?" and joint-author of "Angels Seen To-day."]

PSYCHIC PHOTOGRAPHY.—Next week we propose to publish another of Mr. James Coates' interesting articles.

A VACUOUS VERDICT.—When Barnaby Rudge told how he saw shadowy people in the garments on a clothes-line and spoke rapturously of the "swift ghosts" in the curling smoke from chimneys, John Willet, the host of the "Maypole," remarked with pity that Barnaby was wanting in imagination, which of course was exactly the reverse of the truth. Mr. Willet was a very dull man, but he has a rival in the writer in the "Daily Express" whose verdict is that the Book-Tests in Lady Glenconner's "Earthen Vessel" are "vague"! No, the vagueness is all in the mind of the writer who so described them.

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We regarded this attitude towards LIGHT with an indulgent eye, knowing that in some cases there were good reasons for the secrecy. Some people have little or nothing to risk, and can afford to be quite open in their associations with Spiritualism; others have a good deal at stake, and are compelled to be circumspect.

But there was another side to the matter, as several readers discovered. Seen in company with LIGHT they found themselves accosted by strangers and casual acquaintances who were also secretly interested in the subject, and only emboldened to speak by this hint of kindred tastes. In that way, we learned, many pleasant and helpful friendships had been set up, and people who had pursued a lonely and unaided quest, found themselves brought into a circle of like-minded friends.

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These considerations still apply, but on the general question a great change has taken place during the last few years. It is no longer necessary for Nicodemus to have his LIGHT sent to him as though it were an illicit document. He can go and buy it at a bookstall as he would any other periodical, and as for the attention it may attract—if any—he will rarely find it anything but friendly.

A reader of LIGHT, who received it and read it at a Continental hotel, told us some years ago that the only embarrassment he encountered was that everybody in the hotel wanted to borrow and read it, and that its appearance led to long and interesting discussions at the hotel tables. It gave many persons the opportunity of relating their psychic experiences, kept, in many cases, close-locked in their breasts for want of a congenial atmosphere in which to unfold them. That kind of atmosphere is developing all the time, and those who have worked so hard and so long to create it are seeing the harvest of their toil.

That is a matter for congratulation. The old shyness with regard to Spiritualism has often been attributed to the unsavoury associations of the name inherited from the past. But while this, of course, is largely accountable, it is not the whole of the reason. The fact is that until of late years death and the life after death were not regarded as quite "proper" sub-

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In the February number of the "London Magazine" there appears a highly interesting interview with him, in which he makes clear his attitude of mind, as well as the lines on which he is proceeding.

"I am working on the theory that our personality exists after what we call 'life' leaves our present material bodies. If our personality dies, what's the use of a hereafter? What would it amount to? It wouldn't mean anything to us as individuals. If there is a hereafter which is to do us any good, we want our personality to survive, don't we?"

"If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists after what we call 'death,' it is reasonable to conclude that those who leave this earth would like to communicate with those they have left here. Accordingly, the thing to do is to furnish the best conceivable means to make it easy for them to open up communication with us, and then see what happens."

"I am proceeding on the theory that in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight; and that, therefore, any instrument designed to be used to communicate with us must be super-delicate—as fine and responsive as human ingenuity can make it. For my part, I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—which ever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something."

Edison has such faith in his apparatus that he considers that the failure to move it will shake the probability of the existence of a life hereafter of the kind that has been imagined. On the other hand, he says, there will, of course, be a tremendous sensation if the apparatus proves successful. He hopes to be able to finish it in a few months.

Incidentally, this distinguished inventor makes a sweeping statement about the limits of human knowledge. He says, "We don't know one-millionth of one per cent. about anything. Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know anything about magnetism. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally."

From this mention of our ignorance of the things pertaining to this earth, Edison proceeded naturally to speak of our even greater ignorance of any other life following this one. Hence his efforts to pierce the veil.

FROM THE LIGHTHOUSE WINDOW.

"It was not merely a success—it was an epidemic," is a description given of Sir Arthur Conan Doyle's wonderful meetings in Sydney.

Lady Glenconner's Book Tests, described in her book, "The Earthen Vessel," issued last week, have directed public attention to this form of spirit activity. But the procedure is by no means new. Stainton Moses had book tests in 1873, particulars of which will be found in his "Spirit Teachings" (Memorial edition, pp. 33-34).

He asked for the last line of the first book of the *Aeneid*, and, by automatic writing, it was given correctly in Latin. Then, thinking that possibly the words might have been known by himself, he asked for the last paragraph on the ninety-fourth page of the last book but one on the second shelf of the room in which he was sitting, being quite unaware what book this might be. It was done. The third test was the most remarkable, and it was suggested by the spirit communicator. A passage from an unknown book was written by Stainton Moses, who was then told to "go and take the eleventh book on the same shelf." No page was given, but the instruction was, "It will open at the page for you." He did so, and in a book entitled "Poetry, Romance, and Rhetoric," on page 145, where he opened, he found the words he had written. The book, he says, was one he had never seen before.

We learn, with pleasure, that the Rev. C. Drayton Thomas has in preparation a volume on the subject of Book Tests, in which he will embody some of the articles on the subject which he has contributed to *LIGHT*.

The death of Mr. Jacob, of Simla, has produced in the Press many stories of the wonder workings of this mysterious individual who is popularly supposed to be the original of Marion Crawford's "Mr. Isaacs." Colonel Olcott, however, in his "Old Diary Leaves," states that he was informed in 1883 by Mr. Sam Ward, Mr. Crawford's uncle, that the accounts of the Mahatma Koot Hoomi, made known to the world by Madame Blavatsky, were the source of the novelist's inspiration.

Mr. A. P. Sinnett, by the way, dedicated his well-known book, "The Occult World," to Koot Hoomi, and in its pages he figures prominently.

At the British College on Monday last the Principal, Mr. J. Hewat McKenzie, presided at the first of a series of Discussion Classes dealing with "Problems of Psychic Science." Mr. McKenzie gave his views on a number of the fundamental points, and then those present brought forward interesting views, which formed a basis for discussion. The class, which affords a valuable medium for study and enlightenment, will be resumed at the College on Monday next, at 8 p.m.

An elderly woman recently complained to the magistrate at Thames Police Court that she was annoyed by a ghost at the house in which she lodged, a ghost that used "most awful language." The magistrate, who may have been reading the Vale Owen Script, remarked: "That is very interesting, because we have recently been told that the next world is not so perfect as we had been led to believe it might be." He said, however, that Metropolitan magistrates had no jurisdiction over ghosts, and referred the woman to societies and eminent men who took an interest in such matters.

The Paris correspondent of "The Times" says, "Now that M. Deschanel is entirely restored to health and active life the 'Gaulois' finds the moment appropriate for recording a curious prophecy of the former President which was published in a review as far back as 1901. The cheiromantist wrote: 'He will reach the summit, that is to say, the first rank, with this superb star, an excessively rare sign, which is written on his right hand on the root of his index finger.' The hand, however, also showed signs of threats: 'He has much to fear from journeys and accidents while travelling. But his coolness and robust constitution will save him. The interrupted lifeline is joined together by a square, an absolute sign of triumph and danger conquered.'"

We have received a circular announcing the formation in Glasgow of a Society for Psychical Research for that City. The work of the society, it is stated, is to be purely that of investigation, the members being committed to no definite opinions on the subject of psychic phenomena. The list of office bearers of the new Society is a distinguished one, Mr. A. J. Balfour appearing as President, and the Vice-Presidents including Lord Sands, Professor Latta and Dr. Neil Munro. The Hon. Secretary is Miss Margaret Irwin, of 58, Renfield-street, Glasgow.

Mrs. W. Hinkley, an able article from whom appeared in our last issue, writes to us to bear her testimony to the wonderful psychic gifts of Mrs. Osborne Leonard and Mrs. Annie Brittain. Referring to attacks on these ladies, she says, "It does not seem fair to withhold witness to the powers of those who have helped one, when the denial of those powers by others is turned into an attack on their character."

Mrs. Hinkley continues: "I wish to say most emphatically that with both these psychics I have had experiences, and have received information that could only have been the result of the action of supernormal powers of the most amazing character. Whatever the source of much of their knowledge, it could not by any manner of means have been fraudulently or even normally acquired, and I want to acknowledge the debt of real gratitude that I owe to Mrs. Leonard, Mrs. Brittain, and also to Miss Bacon." Such testimony is good to have.

At the Stead Bureau on Friday, January 28th, a mother, at the request of her sons who have passed over, will describe how they obtained direct communication with her. She will also read some of the messages she is receiving from these sons. Particulars of the meeting will be found in our advertising columns.

Dr. J. M. Peebles, who will be ninety-nine in a few months, writes from his home in Los Angeles, asking us to contradict a statement brought to his notice in letters he has received from Canada, Australia and London to the effect that he has become a convert to the Hindu doctrine of reincarnation, the literal second-coming of Christ, and other dogmas. Such reports, he says, are absolutely untrue. He still is, as he has been for over seventy years—a "straight-out Spiritualist."

Mr. J. G. McFarlane, the Hon. Secretary of the Portsmouth Temple of Spiritualism, writes to say that it is suggested by the Executive of his Church that the Census to be taken this year will afford a fine opportunity to estimate the strength of Spiritualism, if all who accept it as their religion are prepared to state this fact on the census paper. We agree that some idea of the declared adherents may be reached in this way, but it has to be remembered that there are many people (such as members of the Church of England) who would not describe Spiritualism as their religion, though they freely admit the truths of Spiritualism.

The "Daily Mail" of the 15th instant contains an article, entitled "The Church and Spiritualism," giving quotations from Lady Glenconner's book, "The Earthen Vessel," in relation to the importance of Spiritualism to the Church, and then proceeding to chronicle the fact of the investigation of psychic phenomena now being carried on by the General Assembly of the Church of Scotland.

The exhibition of psychic photographs at the British College has excited great interest, and those who have not seen this large collection of remarkable pictures should not miss the present opportunity, especially as it affords a chance of recognising some unknown "extras." The exhibition is open to-day (Saturday) for the last time, and the hours are from three o'clock till seven o'clock.

Chicago has become interested in an exhibition of psychic pictures of Egypt executed by a Mrs. Field. They consist of Egyptian figures, symbols and scenes, while the artist states that she knows nothing of Egypt or of symbols or art there.

So far as the artist is concerned, she says: "I just put my pencil on the paper and my hand moves along without any effort on my part. I have no idea what I am going to draw until the picture is finished, and even then I do not know the meaning of the symbols, which others seem to understand readily." I am perfectly conscious when I draw, but do not know how I do it. I have never studied drawing, and can't do anything but these things. I don't know what inspires me. I don't believe in Spiritualism, and although many people have told me the pictures are made by an Egyptian ghost working through me, I do not believe them."

Mrs. Field started drawing these strange pictures ten years ago without any preparation. Museum curators and Egyptologists say the drawings are perfect specimens of Egyptian art with flavour, technique, and symbolistic detail not to be found anywhere in modern art. They are said to be true to the Rameses period.

"Christian Spiritualist" writes in the "Hastings Observer": "May I here add what is my firm conviction that true Spiritualism and Christianity are twin sisters and cannot be separated with success, and I hope to see the time arrive when every Christian is a Spiritualist and every Spiritualist a Christian."

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"I am proceeding on the theory that in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight; and that, therefore, any instrument designed to be used to communicate with us must be super-delicate—as fine and responsive as human ingenuity can make it. For my part, I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—which ever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something."

Edison has such faith in his apparatus that he considers that the failure to move it will shake the probability of the existence of a life hereafter of the kind that has been imagined. On the other hand, he says, there will, of course, be a tremendous sensation if the apparatus proves successful. He hopes to be able to finish it in a few months.

Incidentally, this distinguished inventor makes a sweeping statement about the limits of human knowledge. He says, "We don't know one-millionth of one per cent, about anything. Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know anything about magnetism. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally."

From this mention of our ignorance of the things pertaining to this earth, Edison proceeded naturally to speak of our even greater ignorance of any other life following this one. Hence his efforts to pierce the veil.

FROM THE LIGHTHOUSE WINDOW.

"It was not merely a success—it was an epidemic," is a description given of Sir Arthur Conan Doyle's wonderful meetings in Sydney.

Lady Glenconner's Book Tests, described in her book, "The Earthen Vessel," issued last week, have directed public attention to this form of spirit activity. But the procedure is by no means new. Stainton Moses had book tests in 1873, particulars of which will be found in his "Spirit Teachings" (Memorial edition, pp. 33-34).

He asked for the last line of the first book of the *Æneid*, and, by automatic writing, it was given correctly in Latin. Then, thinking that possibly the words might have been known by himself, he asked for the last paragraph on the ninety-fourth page of the last book but one on the second shelf of the room in which he was sitting, being quite unaware what book this might be. It was done. The third test was the most remarkable, and it was suggested by the spirit communicator. A passage from an unknown book was written by Stainton Moses, who was then told to "go and take the eleventh book on the same shelf." No page was given, but the instruction was, "It will open at the page for you." He did so, and in a book entitled "Poetry, Romance, and Rhetoric," on page 145, where he opened, he found the words he had written. The book, he says, was one he had never seen before.

We learn, with pleasure, that the Rev. C. Drayton Thomas has in preparation a volume on the subject of Book Tests, in which he will embody some of the articles on the subject which he has contributed to *LIGHT*.

The death of Mr. Jacob, of Simla, has produced in the Press many stories of the wonder workings of this mysterious individual who is popularly supposed to be the original of Marion Crawford's "Mr. Isaacs." Colonel Olcott, however, in his "Old Diary Leaves," states that he was informed in 1883 by Mr. Sam Ward, Mr. Crawford's uncle, that the accounts of the Mahatma Koot Hoomi, made known to the world by Madame Blavatsky, were the source of the novelist's inspiration.

Mr. A. P. Sinnett, by the way, dedicated his well-known book, "The Occult World," to Koot Hoomi, and in its pages he figures prominently.

At the British College on Monday last the Principal, Mr. J. Hewat McKenzie, presided at the first of a series of Discussion Classes dealing with "Problems of Psychic Science." Mr. McKenzie gave his views on a number of the fundamental points, and then those present brought forward interesting views, which formed a basis for discussion. The class, which affords a valuable medium for study and enlightenment, will be resumed at the College on Monday next, at 8 p.m.

An elderly woman recently complained to the magistrate at Thames Police Court that she was annoyed by a ghost at the house in which she lodged, a ghost that used "most awful language." The magistrate, who may have been reading the Vale Owen Script, remarked: "That is very interesting, because we have recently been told that the next world is not so perfect as we had been led to believe it might be." He said, however, that Metropolitan magistrates had no jurisdiction over ghosts, and referred the woman to societies and eminent men who took an interest in such matters.

The Paris correspondent of "The Times" says, "Now that M. Deschanel is entirely restored to health and active life the 'Gaulois' finds the moment appropriate for recording a curious prophecy of the former President which was published in a review as far back as 1901. The cheiromantist wrote: 'He will reach the summit, that is to say, the first rank, with this superb star, an excessively rare sign, which is written on his right hand on the root of his index finger.' The hand, however, also showed signs of threats: 'He has much to fear from journeys and accidents while travelling. But his coolness and robust constitution will save him. The interrupted lifeline is joined together by a square, an absolute sign of triumph and danger conquered.'"

We have received a circular announcing the formation in Glasgow of a Society for Psychical Research for that City. The work of the society, it is stated, is to be purely that of investigation, the members being committed to no definite opinions on the subject of psychic phenomena. The list of office bearers of the new Society is a distinguished one, Mr. A. J. Balfour appearing as President, and the Vice-Presidents including Lord Sands, Professor Latta and Dr. Neil Munro. The Hon. Secretary is Miss Margaret Irwin, of 58, Renfield-street, Glasgow.

Mrs. W. Hinkley, an able article from whom appeared in our last issue, writes to us to bear her testimony to the wonderful psychic gifts of Mrs. Osborne Leonard and Mrs. Annie Brittain. Referring to attacks on these ladies, she says, "It does not seem fair to withhold witness to the powers of those who have helped one, when the denial of those powers by others is turned into an attack on their character."

Mrs. Hinkley continues: "I wish to say most emphatically that with both these psychics I have had experiences, and have received information that could only have been the result of the action of supernormal powers of the most amazing character. Whatever the source of much of their knowledge, it could not by any manner of means have been fraudulently or even normally acquired, and I want to acknowledge the debt of real gratitude that I owe to Mrs. Leonard, Mrs. Brittain, and also to Miss Bacon." Such testimony is good to have.

At the Stead Bureau on Friday, January 28th, a mother, at the request of her sons who have passed over, will describe how they obtained direct communication with her. She will also read some of the messages she is receiving from these sons. Particulars of the meeting will be found in our advertising columns.

Dr. J. M. Peebles, who will be ninety-nine in a few months, writes from his home in Los Angeles, asking us to contradict a statement brought to his notice in letters he has received from Canada, Australia and London to the effect that he has become a convert to the Hindu doctrine of reincarnation, the literal second-coming of Christ, and other dogmas. Such reports, he says, are absolutely untrue. He still is, as he has been for over seventy years—a "straight-out Spiritualist."

Mr. J. G. McFarlane, the Hon. Secretary of the Portsmouth Temple of Spiritualism, writes to say that it is suggested by the Executive of his Church that the Census to be taken this year will afford a fine opportunity to estimate the strength of Spiritualism, if all who accept it as their religion are prepared to state this fact on the census paper. We agree that some idea of the declared adherents may be reached in this way, but it has to be remembered that there are many people (such as members of the Church of England) who would not describe Spiritualism as their religion, though they freely admit the truths of Spiritualism.

The "Daily Mail" of the 15th instant contains an article, entitled "The Church and Spiritualism," giving quotations from Lady Glenconner's book, "The Earthen Vessel," in relation to the importance of Spiritualism to the Church, and then proceeding to chronicle the fact of the investigation of psychic phenomena now being carried on by the General Assembly of the Church of Scotland.

The exhibition of psychic photographs at the British College has excited great interest, and those who have not seen this large collection of remarkable pictures should not miss the present opportunity, especially as it affords a chance of recognising some unknown "extras." The exhibition is open to-day (Saturday) for the last time, and the hours are from three o'clock till seven o'clock.

Chicago has become interested in an exhibition of psychic pictures of Egypt executed by a Mrs. Field. They consist of Egyptian figures, symbols and scenes, while the artist states that she knows nothing of Egypt or of symbols or art there.

So far as the artist is concerned, she says: "I just put my pencil on the paper and my hand moves along without any effort on my part. I have no idea what I am going to draw until the picture is finished, and even then I do not know the meaning of the symbols, which others seem to understand readily. I am perfectly conscious when I draw, but do not know how I do it. I have never studied drawing, and can't do anything but these things. I don't know what inspires me. I don't believe in Spiritualism, and although many people have told me the pictures are made by an Egyptian ghost working through me, I do not believe them."

Mrs. Field started drawing these strange pictures ten years ago without any preparation. Museum curators and Egyptologists say the drawings are perfect specimens of Egyptian art with flavour, technique, and symbolistic detail not to be found anywhere in modern art. They are said to be true to the Rameses period.

"Christian Spiritualist" writes in the "Hastings Observer": "May I here add what is my firm conviction that true Spiritualism and Christianity are twin sisters and cannot be separated with success, and I hope to see the time arrive when every Christian is a Spiritualist and every Spiritualist a Christian."

HUMAN SURVIVAL.

A VERIFIED CASE OF DIRECT EVIDENCE BY PHOTOGRAPHY AND MESSAGES.

BY ESTELLE W. STEAD.

The psychic photograph reproduced on this page was obtained at the "W. T. Stead" Bureau* on November 12th, 1920. I was the sitter, and Mrs. Dean was the operator. My wish, as I sat for the exposure, was that some picture might be given that would bring proof and comfort to loved ones here. When the plate was developed the face shown here appeared. I did not recognise it, and felt sorry, knowing that it was meant for someone, and fearing that it would remain amongst the many "unrecognised." The photo was given on Friday, November 12th, and on the following Tuesday I dined and spent the evening with my friend Mrs. Smyth.

Just before leaving the Bureau I felt impressed to take some of the prints of the psychic photographs we had been receiving, as I knew that Mrs. Smyth would be interested to see them. I took this one amongst the others. At dinner, Mrs. Smyth told me of a strange experience which her cousin had had a few days before, and later on I shall relate it in her cousin's own words. Mrs. Smyth who, in the past, has had some wonderful messages through automatic writing, but has lately abandoned this method, said that she felt a great impulse to write, because she was certain that there was someone there, very excited about something, who wanted to communicate through her hand. After dinner I showed her the photographs I had brought with me. When I passed her this particular one she exclaimed, without a moment's hesitation:—

"Why, this is my cousin, Geoffrey Knight, it is a splendid likeness. He was shot through the forehead, and there is the mark."

"Are you absolutely certain it is he?" I said.

"Absolutely, but see, in order to give you still greater proof, I will put all the photos you have brought together and show them to mother."

She did this, and her mother, who was not in the room at the time, on being shown the photos, exclaimed, when she came to this one, "However did you get this splendid photograph of Geoffrey?" The photograph was at once recognised the next day by his sister, who wrote to me as follows about the photograph and the strange experience referred to above:—

Joan (Mrs. Smyth) has just been, and she has given me that wonderful photo of my dear Geoff. There is absolutely no mistaking it, and he hasn't altered one little bit. I now begin to understand a strange experience I had a short while ago; the date being October the 26th, and the time between one o'clock and half-past. I had just finished my lunch in an A.B.C. shop, and had started to read the paper, feeling pleased to think that I still had half-an-hour before going back to work. I could not read, and something seemed to compel me to go for a walk. I didn't want to, but I felt I had to go, and thought to myself I would walk up Kingsway. But no, I couldn't go that way, I had to go towards Waterloo Bridge. When I got to the steps leading to the Embankment that same feeling of being compelled made me go down. I turned towards Charing Cross, but could not go on, and had to turn the other way. I walked on slowly, wondering what was up, but every time I turned to go back I was forced to go on, and then suddenly I felt free. I looked up, and saw the plaque in memory of your father, and then I knew it was Geoff, or some spirit who had brought me there, but for what reason I could not imagine. I was going in for an examination the next day, so took it that I was to be helped. Now, of course, I see it was because of the photo. It is wonderful, and such a joy to feel that "they" are so part of one's life. I shall try to come to the Bureau and will bring a photo of Geoff, to show you.

That this enforced visit to father's plaque had to do with the photograph was confirmed by Geoffrey on the Tuesday evening of my visit, when, after recognising the photograph, Mrs. Smyth took paper and pencil, and after a little while, Geoffrey gave the following message:—

"Tell old Kat that I took her for that little ramble to cheer her up a bit, quite a good show. She got the start of her life when she saw Stead's photo, but I wanted to get her thoughts on the Bureau. Some photo that. I am bucked!"

Lieut. G. St. J. Knight died of gunshot wound in the head on September 11th, 1918, at Wimereux, France, and on the very day of his passing he was able to give to his

* This Bureau was established by the late W. T. Stead for the purpose of bringing consolation to the bereaved by affording them opportunities of communicating with those who had passed on. This work he described as "The most important thing in the whole range of the possible achievements of mortal man." The Bureau was opened on April 24th, 1909, and last year moved to new and important premises in Baker-street.

cousin, Mrs. Smyth, convincing evidence of his presence with her, and details of the manner of his passing, before it was possible for such details to have been known to anyone in England.

The following is Miss Knight's account of what happened:—"On hearing that my brother had been dangerously wounded I went over to France, and he passed over about four hours after I arrived, never having regained consciousness. The actual time of his passing over was five minutes past twelve a.m. on September 11th. My cousin, Mrs. Smyth, with whom I was living at the time, received about two o'clock on Wednesday, September 11th, my wire saying "Geoff, passed away last night." Soon after she felt a strong desire to write. She had no knowledge of how or where he had been wounded, or that he was unconscious and did not know me, but the desire to write was so strong that she got paper and pencil with the following result:—

September 11th, 1918. 3.35 p.m.

"Mona, are you there?" (Mona is Mrs. Smyth's Guide.



LIEUT. G. ST. J. KNIGHT

and his Psychic portrait obtained over two years after he fell in the Great War. Note the bullet wound in the forehead of the Psychic Extra.

Mona, after signing her name in her own peculiar way, wrote as follows:—

"Yes, I am here in answer to your thought. I have been with your cousin in answer to your wish. You are doing good, dear, by your strong thought."

"Where is Geoffrey now, Mona?"

"He is here, why not? He was killed really at once, the cord was severed really. He didn't get rid of his earthly body for some time, but he suffered no pain. He is splendidly alive, and will help, I think. He is pleased to be over." (He lived exactly a week after he was shot, and had one day's clear consciousness.)

The writing then changed, and in a very faint writing came the words:—

"I am here. Will you give old Kat my love. Say I was awfully glad to see her, but sorry she had the bother of coming, for I was out of my rotten old body a long time ago."

"Geoffrey, dear, I'm glad, awfully glad, you are writing. Tell me, why you got here, what made you come?"

"Your thought, old girl; I felt it all around. It was good of you to give me so much thought, it helps. Why, I came right away, for I knew old Kat would worry no end. It's a weird experience this, but I am liking it very much, and am going to continue to disturb the Bosche a lot yet. I feel awfully fit, nothing the matter with my head now, feel as fit as a fiddle and lots besides. I am so glad you thought of writing. Old Mona Young is a great woman, came along and took me under her wing, said, 'You are Geoffrey?' I said, 'Yes, that's my name.' She said, 'Joan has sent out lots of thoughts to you, and has asked me to get hold of you.' I said, 'All right.' So we came along, don't know how, and here we are."

"Just where are you, Geoffrey?"

"I am here, feeling you. I'll make you feel me, you'll see."

"Do, please, Geoffrey."

"You are to take out your handkerchief, and put it over your left hand."

"What do you want me to do that for, Geoffrey?"

"I want to try and take it off."

(He did not succeed, and then began signing his name, and continued to do so until it began to resemble his usual signature. At first it kept coming out Geoffrey St. J. Knight, but it did not please him until he got it his usual way, Geoffrey S. J. Knight, no "t" to the S. He then continued writing as follows):—

"It's quite all right with me, tell old Kat this. I am going to be jolly busy, but am having a short leave, as it were, getting used to things over on this side, but it is really much the same, and everybody is in khaki humming round, and the noise is something awful. Will tell you all about my corps, fine set of chaps, and Trapoo (his tank), good old girl, she did some jolly good work, and is still going strong. Sorry, of course, I got nabbed just when I did, but had to give a squint, and there you are, got it right in the forehead, did all sorts of things with my cranium." (This is just what happened. He told the nurse at the hospital that he just looked through the peephole for a second and the bullet got him.) "I was a goner all right, straight from the start. Knew when I was hauled out of the 'Old Girl' I'd never walk mother earth again. I was around all the time at the hospital, couldn't leave my old carcass for a long time, but a while ago felt suddenly all right, and then discovered I was dead. It's a funny life this, here to-day, gone to-morrow, but can't get away from yourself. I'm just the same, filled with the same thoughts, see the funny side a lot. Am going about the place, but shan't have much time. We are all booked to give a hand as soon as we get over, so there is not much play for any of us, it's work all the time. . . . Thanks, old girl, for your thoughts, they have helped me all right. So long, love to you all, and don't worry over me, I'm all right, and as fit as a fiddle." (He then signed his name "Geoffrey S. J. Knight.")

FAIRY PHOTOGRAPHS.

INTERVIEW WITH THE GIRL WITH THE CAMERA.

The photographs of fairies in Yorkshire, first mentioned by Sir A. Conan Doyle in an article in the "Strand Magazine" for December, still continue to excite the utmost interest in the Press. Sir Arthur, in order to shield the family, refrained from giving the names of the girls who obtained the pictures, nor did he state the exact locality. In these days of publicity, however, it is difficult to keep things hidden, and so we were not surprised to find that the girls had been discovered. A contributor to the "Westminster Gazette" has been up in Yorkshire studying the problem at first hand.

The particular "fairyland" is a picturesque little spot off the beaten track, two or three miles from Bingley. Here is a small village called Cottingley, almost hidden in a break in the upland, through which tumbles a tiny stream, known as Cottingley Beck, on its way to the Aire, less than a mile away. The "heroine" of Sir Conan Doyle's story is Miss Elsie Wright, who resides with her parents at 31, Lynwood-terrace. The little stream runs past the back of the house, and the photographs were taken not more than a hundred yards away. When Miss Wright made the acquaintance of the fairies she was accompanied by her cousin, Frances Ealing, who resides at Dean-road, Scarborough.

One photograph, taken by Miss Wright in the summer of 1917, when she was sixteen, shows her cousin, then a child of ten, with a group of four fairies dancing in the air before her, and in the other, taken some months afterwards, Elsie, seated on the grass, has a quaint gnome dancing beside her. The writer proceeded to Bradford, and there interviewed Miss Wright at the factory where she was working.

She is a tall, slim girl, with a wealth of auburn hair, through which a narrow gold band, circling her head, was entwined.

Like her parents, she just said she had nothing to say about the photographs, and, singularly enough, used the same expression as her father and mother—"I am 'fed up' with the thing."

She gradually became communicative, and told me how she came to take the first photograph.

Asked where the fairies came from, she replied that she did not know.

"Did you see them come?" I asked; and on receiving an affirmative reply, suggested that she must have noticed where they came from.

Miss Wright hesitated, and laughingly answered, "I can't say." She was equally at a loss to explain where they went after dancing near her, and was embarrassed when I pressed for a fuller explanation. Two or three questions went unanswered, and my suggestion that they must have "simply vanished into the air" drew the monosyllabic reply, "Yes." They did not speak to her, she said, nor did she speak to them.

When she had been with her cousin she had often seen them before. They were only kiddies when they first saw them, she remarked, and did not tell anybody.

"But," I went on, "it is natural to expect that a child, seeing fairies for the first time, would tell its mother." Her answer was to repeat that she did not tell anybody. The first occasion on which the fairies were seen, it transpired, was in 1915.

In reply to further questions, Miss Wright said she had seen them since and had photographed them, and the plates were in the possession of Mr. Gardner. Even after several prints of the first lot of fairies had been given to friends, she did not inform anybody that she had seen them again. The fact that nobody else in the village had seen them gave her no surprise. She firmly believed that she and her cousin were the only persons who had been so fortunate, and was equally convinced that nobody else would be. "If anybody else were there," she said, "the fairies would not come out."

Further questions put with the object of eliciting a reason for that statement were only answered with smiles and a final significant remark, "You don't understand."

Miss Wright still believes in the existence of the fairies, and is looking forward to seeing them again in the coming summer.

Miss Wright embodied a wealth of wisdom in her simple words, "You don't understand."

THE USES OF OPPOSITION.

By F. C. WINCHESTER.

Several times recently I have taken part in controversies over Spiritualism in the public Press, in which I have argued for its reality against famous Rationalists, also Christians (twice in public debate).

It gives me great pleasure to respond to a request from the Editor that I shall supplement in *LIGHT* some remarks I recently made on the subject in the pages of a London evening journal.

The opponents of Spiritualism have done a great deal in spreading it. They have themselves admitted the reality of the phenomena. In every Christian attack upon it which I have read, whether proceeding from a Protestant or Roman Catholic, the reality is placed beyond doubt.

The Press is now constantly giving accounts of occult occurrences. Such a severe critic as Mr. Arthur Machen (who calls Spiritualistic phenomena "Methylated Spirits") related in the first number of "John o' London's Weekly" how, at a circle formed at a social gathering just to pass the time, one of the sitters was unexpectedly controlled.

The same writer, who was furious over the literal acceptance of his story of "The Angels of Mons," has since given to the world an equally wonderful story of the sea, called "Drake's Drum." He tells us that when the German Fleet was on its way to surrender to the British, our naval people were very sceptical, and took the necessary precautions.

A few minutes before the actual surrender, without any instructions, a drum was heard to play on board our Admiral's ship. A strict search was made, without finding the player, and so thoroughly was the matter investigated, and so strict was the discipline that there could not have been any human agency. As soon as the surrender was an accomplished fact, the drum stopped as mysteriously as it began. Mr. Machen writes as though he actually believes the story. Mr. G. K. Chesterton, too, admits supernatural appearances, but calls them "turnip ghosts." The mere fact that critics are trying to explain the "phenomena" proves their existence.

You cannot explain "nothing," neither can "nothing" be dangerous.

If Spiritualism is dangerous, there must be powerful forces at the back of it, or inside it.

You cannot deceive people for long; unreality must soon pass away.

I am extremely glad that *LIGHT* is doing what it can to give Spiritualism a religious interpretation, and to persuade Christianity and Spiritualism to go hand in hand.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.—The London Spiritualist Alliance, Ltd., as representing the American S.P.R., will be pleased to receive and welcome members of the American Society who may be visiting London.

PSYCHIC PHOTOGRAPHY: EXPERIENCE AND EXPERIMENT.

THE METHODS OF THE UNSEEN OPERATORS.

BY THE REV. CHAS. L. TWEEDALE
(Vicar of Weston, Otley, Yorks.)



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.

A careful investigation and examination of existing psychic photographs makes it clear, as I have previously pointed out in my book, "Man's Survival After Death," page 430, *et seq.*, and more fully in the 3rd edition now in the press, that the spiritual beings—the ex-carnate intelligences—engaged in the production of these psychic pictures are not confined to one method, but like mortals—in-carnate intelligences—can use several methods for the production of a picture or portrait. The methods employed appear to lie under the following three heads.

1.—DIRECT PORTRAITURE.

The observed phenomena of materialisation show conclusively that the discarnate, or ex-carnate, spirit can clothe itself with grosser matter in varying degrees of solidity extending from the mist-like atmo-plasma, through the dough-like pachy-plasma, up to an absolute solidity similar to that of human flesh. Evidently the assuming of sufficient solidity to reflect enough light to be recordable by lens and sensitive plate is a matter of degree, and well within the scope of the observed phenomena. Obviously this method is possible, and I believe that some of the results are obtained in this way, and are to all intents and purposes direct portraits. The pictures obtained by Schrenck-Notzing and Mme. Bisson, of the husband of the latter and of another of the Bisson family, both deceased, seem to be instances of the employment of this method, with a partial materialisation. The degree of materialisation, however, may range from invisibility and intangibility to normal human sight and touch, up through the normal visible etherialisation, to the solid materialisation, such as that exhibited by Katie King, and photographed by Sir William Crookes. These objective figures, when invisible to normal vision, are often visible to, and their objectivity evidenced by, external clairvoyant vision. Prolonged experience and observation of the clairvoyance frequently manifested by my wife have convinced me that clairvoyance must be classed under two heads: (1) External clairvoyance; (2) Internal clairvoyance. In External Clairvoyance the impression gained is that the figure seen is wholly external to the observer. The figure is seen to move about naturally and often heard to speak, the lips of the figure being seen to move at the same time. Sometimes the figure is seen to touch or point to things in the room, and the whole impression gained is that the figure is an independent objective personality. Moreover, on shutting the eyes or covering them with the hand or other opaque object, the figure ceases to be visible like any other material object in the room, but is again seen when the eyes are opened, or the hand or opaque screen withdrawn, proving conclusively that the figure is *external to the eye of the observer*. I have often been present when my wife has had this experience. Internal clairvoyance differs from the above in being apparently not a direct objective view, but the result of an image cast upon the retina of the eye, probably from some kind of screen or transparency materialised within the eye. In this kind of clairvoyance the vision persists and the figure continues to be seen, sometimes for quite a long period, when the eyelids are closed or when the eyes are covered with the hands or other opaque objects, showing clearly that in this case the vision is internal to the eye and not a direct objective view, but produced by intermediate means. I have often witnessed this experience in the case of my wife.

2.—DIRECT PICTURE PHOTOGRAPHY.

Just as one might place an oil painting or other picture of the relative or friend of a sitter close by his side, and then photograph both sitter and picture, so it is possible for the ex-carnate spirit operators to construct, or depict, a representation, or picture, of a relative or other person, or of some symbol, and place it near the sitter so as to be photographed with him. This method may also be evidenced by external clairvoyance, and the photographic image of the psychic picture may be produced by the same lens, and by the same exposure, as the image of the sitter.

3.—PSYCHIC SCREEN OR TRANSPARENCY.

Shortly after Miss Estelle Stead had obtained psychic photographs of her father at Crewe in October, 1915, she sent me copies. These showed the face of the late W. T. Stead, one about life size, on the right hand side of Miss

Stead, the other, much larger, and half covering her body. I at once carefully examined them with a lens and made two discoveries. Firstly, that the larger picture of Mr. Stead was an exact duplicate of the smaller one. Both pictures showed the face of Mr. Stead surrounded with a fibrous ring of whiteness, looking so exactly like a ring of cotton wool that I at once dubbed it "the cotton-wool effect." Not only was the exact similarity to be seen in the features, but every fibre of the "wool" was exactly reproduced in the larger picture. It was at once perfectly evident that both pictures of Mr. Stead's face had been produced from some sort of film or plate, in the case of the smaller picture apparently used in close contact, and in that of the larger used at some distance (as in an enlarging camera).

On carefully examining the larger picture with the lens I was astonished to note a distinct screen effect exactly like that seen in a magazine print from a photo process block. At first I thought it might be due to a striated grain in the thin card on which the photo was printed, but examination of the other side of the card, and also of other parts of the photo surface, showed me that this was not the case.

I must confess that in 1915 this seemed a very suspicious case, but beyond mentioning it to a few intimate friends I did not set forth the facts publicly until March 9th, 1918, when I drew attention to them in an article published in *LIGHT* for that date. There I say: "One shows a face near the sitter's head, the other exactly the same face, but enlarged so as to cover half the sitter's body. Every fibre of the 'wool' is exactly duplicated in the larger picture, and every mark and blotch on the face is enlarged and reproduced also. In this larger picture the 'screen' effect is seen perfectly all across the face of the 'extra.' The conclusion that the ordinary photographer would come to would be that both 'extras' had been introduced from a carefully prepared plate." In conclusion I said: "Psychic photography is a fact, but its phenomena are varied."

On December 20th, 1915, two months after Miss Stead obtained the photographs of her father, I had the privilege of taking spontaneously, and at a moment's notice, the photograph of an apparition which my wife saw clairvoyantly. Full details were published shortly after both in the newspapers and in nearly all the psychic publications, and we made an affidavit of the facts before a Commissioner. These two cases of Miss Stead and my Weston photo illustrate perfectly the psychic transparency method employed by ex-carnate spirit intelligences for the production of these pictures.

This consists in the materialisation of a kind of film which is apparently transparent, and acts exactly as a transparent positive would do in printing in or introducing a negative effect on to the photographic plate. The principle employed is apparently exactly the same as that used in producing internal clairvoyance (*vide ante*). This film, or transparency, is not only used in the production of psychographs in the interior of unopened boxes of plates held between the psychic's hands, but is also employed within the camera, or slide, being apparently easily materialised there under the favourable conditions of darkness. It is generally placed close to the surface of the plate and so produces a negative of normal size. In other cases it is probably used in much the same way as it would be in an enlarging camera, i.e., at some distance from the plate, and so produces an enlarged picture. The Stead case shows this double use of the psychic transparency beautifully. This transparency is often similar in size and shape to the negative photo plate, having definitely square corners and straight sides, just like an ordinary film or plate.

Shortly after the taking of the Weston photo in 1915, I noticed on the negative two straight lines down one side and along the bottom, about three-eighths and five-sixteenths inch from the edge of the negative. These lines meet at the bottom of the plate in a sharp definite rectangle. An enlargement of the negative shows these lines very clearly and sharply. At first, when concentrating on the "extra," one did not attend to them much, but afterwards one puzzled over them a good deal, and finally concluded that they were some sort of reflection from the side and top of the box-shaped hand camera in which the photo was taken, though I had never seen similar effects on other plates exposed in it. This was in 1916. This sharp rectangle and two straight lines represent the corner and edges of the psychic screen or transparency used by the spirit or ex-carnate intelligence to produce the picture on the plate. The transparency has not registered perfectly with the negative plate, and so has shown the side and corner. Furthermore, in this case, it has not been applied or held steadily, but has moved downward during the exposure about a thirty-second of an inch in the enlarged negative, the result being a somewhat misty image of the bearded man. This shift of the transparency is perfectly seen as a distinct double line or edge in the enlarged negative. I have another example of this in one of Hope's in which the extras are rather "flop" or cloudy. Examination with a lens reveals the edges of the psychic transparency in double or triple lines, showing that the psychic transparency has oscillated or wavered, so to speak, during the application, thus producing the double and triple lines at the edge, and consequent haziness of the image of the extras. This, by the way, is good proof that these "extras" are not the result of "faking," as a fraudulent operator would be more careful than to get three-eighths of an inch

wrong in his register and to allow his transparency to wave about, even if he got the chance to practise such a fraud, which he does not under the conditions in which these pictures are often obtained. Even if he did get the chance it would not explain recognition of the extras, especially when no photo or picture of the recognised person has ever been taken during the earth life. Mr. Fred Barlow, who has had the privilege of examining a large number of Mr. Hope's negatives, informs me that the edges of the psychic transparency are observable on quite a number of them. Of course in cases where the transparency is accurately applied, or is larger than the plate, its use cannot be detected. In some cases when the "cotton wool effect" is introduced, this ring of nebulous whiteness probably forms the edge of the transparency, and here again, may conceal its use.

All three methods are evidently the result of materialisation phenomena in varying degree. In No. 1 it is materialisation of the face, form, and raiment; in No. 2 the materialisation of the picture or model; in No. 3 the materialisation of the transparency.

STEREOSCOPIC CAMERA EXPERIMENTS.

Premising that in Baron Von Schrenck-Notzing's materialisation photographs the employment of stereoscopic and other cameras, some placed within the cabinet, have proved, photographically, the three dimensional nature of the materialisations witnessed by him and his colleagues, it is now necessary to refer to other experiments with the stereoscopic camera.

As far back as 1893 Mr. Traill Taylor, experimenting with David Duguid, used a stereoscopic camera. He says ("British Journal of Photography," March 17th, 1893), speaking of the conditions he imposed: "I proposed to set a watch on my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera." This he did, and he records that "whatever was produced on one half of the stereoscopic plates was produced on the other." He found, however, that the image of the "extra" was flat and not stereoscopic, and that it varied slightly in position on the two halves of the plate. From this he argued that the images of the extra had not only not been produced simultaneously with those of the sitters, but also had not been produced by the lens at all (i.e., from an object exterior to the camera).

Mr. Fred Barlow, experimenting with Mrs. Deane, has on several occasions, when using an ordinary camera and an additional stereoscopic camera simultaneously, found repeatedly that an extra was produced in the single camera, but none in either half of the stereoscopic camera.

In December last Mr. Charles Lyle, an expert photographer, using a stereoscopic camera at the same time as Mr. Hope used his single camera, found in the first set of simultaneous exposures that an extra was obtained only in Mr. Hope's camera over which he held his hand when he made the exposure. On the second set of exposures Mr. Hope exposed the stereoscopic plate, holding his hand over that camera, and Mr. Lyle exposed Hope's camera plate. This time no result appeared in Hope's camera, but an "extra" was found on one half of the stereoscopic camera. This case is reported by Mrs. Hewat McKenzie.

The above three cases are illustrations of the employment of the psychic transparency, apparently materialised, within the camera or slide, and formed from material drawn from the psychic, producing a picture entirely independent of the lens, and which is not directly objective.

This kind of psychic photograph may be produced in some cases simultaneously with that of the sitter, being printed through the transparency by the light passing in at the lens when the normal exposure is made. In other cases it may be an independent psychic exposure using other sources of luminosity. In any case it is best not to speak of these transparency effects as the result of a "double exposure," as this term conveys a false idea to the general public. A far better term is "independent psychic impression," which I suggest be used in preference.

Going through a bundle of London newspapers for a single day of last week we found that only one of them failed to contain any reference to Spiritualism. We felt almost sorry for this particular journal, and thought of the story of the small boy who, seeing a picture of the Christians being thrown to the lions in the Roman arena, remarked sorrowfully: "One poor little lion hasn't got a Christian!"

THE CHAPELS AND PSYCHIC SCIENCE.—Mrs. Barbara McKenzie, on Sunday afternoon last, addressed a meeting of the Leytonstone Men's Christian Society, connected with the Leytonstone Congregational Church, on "The Problem of a Future Life." Basing her address on the knowledge gained through many years' study of psychic science, Mrs. McKenzie held that the main problem was solved as far as Spiritualists were concerned, although this discovery only brought other problems into view. The knowledge thus obtained became, she said, an inspiration to right living and service for humanity, and religious bodies would find it a most useful ally in their spiritual work. A very free discussion followed, showing that a number of the members had some acquaintance theoretically at least, with the subject. A hearty invitation was given to the speaker to deal with the subject more fully on another occasion.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT (continued).

DISTANT CLAIRVOYANCE.

Thirty years ago clairvoyance was classed by an eminent scientist, Max Dessoir, along with telepathy and animal magnetism, as among phenomena not yet generally recognised. Within the last two years three writers of repute, Dr. W. McDougall, Sir W. F. Barrett, and Professor Emile Boirac, have admitted them respectively as having won an established foothold. The stormy period which lies between the discovery of new truth and its recognition is not over, but it is far advanced. For some it lies far behind them. And in surveying the evidence for the exercise of psychic sight at a distance we find a much wider field of examples than in that for "direct" or for crystal vision, chiefly because we can approach all races of men and all times in the world's history for them. In our own times clairvoyance is sometimes denied a separate existence, and treated as a division of telepathic phenomena. The fact of overlapping is very apparent when making a study of the two, but it is because of the emergence of various instances which cannot in reason be considered telepathic that we can separate a certain class as distinctively that of psychic sight and nothing else. A fair number of persons have been found to develop the sense under hypnosis, and as such results lend themselves to experimental reproduction and are usually carefully recorded, we find the majority of cases here. But not in the pages of our great hypnotists, which present a barren record of failure and sneers. After the middle of last century this particular lamp of knowledge was kept alive only by the sympathy and encouragement of the Society for Psychical Research, and to it have come from all parts of the world—from Australia, the United States, France, Sweden, and other countries—reports of patient and long-continued observations of this wonderful power. Apart from this witness of modern science, as already said, it may be traced as occurring in the natural sensitive all down the ages, or as making a spasmodic appearance in the normal individual under certain conditions of health, circumstance, or consciousness. With so wide an area to draw upon, it is desirable to follow the precedent of various writers, and make use of some principle of limitation; and since in its enormous reach of superiority over its physical counterpart, it knows no barriers of space, we take the illusory but convenient one of time, and confine ourselves to veridical scenes or events coinciding with the moment of vision.

HYPNOTIC CLAIRVOYANCE.

The various series of experiments with people under hypnosis are too numerous and perhaps too well known to need repetition in detail. No cases which are ill-supported, or ambiguous as to classification, need be called in to swell the available evidence. The general procedure has been to require the hypnotised subject to "see" and describe some place wholly unknown to him; if known to the operator or anyone present, the unforeseen activities of any persons are the crucial point; or if the persons are known, they are requested to do something beyond the range of reasonable surmise, or to prepare some object or arrangement of objects, unknown to anyone concerned at the clairvoyant's end. The unexpected and the accidental have sometimes played a valuable part in such experiments, as when a son has received a description of his mother in a house which he was ignorant of her having moved into, or a servant has seen the horses of unexpected visitors in a distant stable. Some of the famous clairvoyants of last century, whose powers were studied by doctors and physiologists, are still the most profitable subjects of study. The names of Emma (Dr. Haddock), Jane (Dr. F.), and Mrs. T. Myers, Fannie (Dr. Wiltse), Agda (Dr. Backman), and others, call up before the student vistas of travels in spirit to far-off towns and cities, or on board ships, of cathedrals, of beautiful objects in exhibitions or royal palaces, of gardens and houses, of many a household interior with its occupants going about their quiet duties or social pleasures, of the Arctic or the tropical regions, of the sick, the dead, the wrong-doing, and all "the restless tides of life." The existence of the faculty once established, the interest concentrates on a study of results. One such seems to be that psychic sight shares with the physical the power of being deceived by appearances. When Dr. F.'s Jane described the stout gentleman sitting with a glass of brandy and water and newspapers before him, she observed that he took no supper when his companion had hers. And this was natural, for he was made of cushions; but Jane did not discern this, though she was a great discernor of the moral condition of those about her. Contrast this with the cases repeatedly observed of autognosis, or the power of seeing the interior of the body, which Dr. Albert Moll tells us was often used in Paris in his day. In another case, reported to Dr. Backman, however, the subject, who was searching in a house at night for sleeping children, was not misled either by the operator's belief or his own expectation, but showed impatience at discovering a doll instead. On the other hand, in an experiment of his own

with Alma, although able to see a room unknown to her, and to describe with accuracy some of the furniture, a stranger's dress, attitude, and appearance, and a curious "test" object hung on the chandelier, she yet failed to discover that there were six persons and not only three present. The theory of telepathic clairvoyance is perfectly sound within its own limits, but where it breaks down we are justified in accepting the alternative of an independent faculty. Dobbie, for instance, could not by any means get his subjects to see what he wanted them to, though he made many efforts to do so; and Dr. Wiltse, when his ignorant subject described a piano, neither consciously nor subconsciously supplied her with a knowledge of its use or its name.

MEDIUMISTIC CLAIRVOYANCE.

Turning from the visions of the hypnotised subject, we find them closely paralleled in those of the naturally gifted sensitive. But here we are on much more difficult ground for the collection of data. There is now no body of trained scientific operators with their notebooks, arrangements for tests and verifications, skilled witnesses to compare notes with, and so on. We leave the solid ground of experiment for the much less stable element of the spontaneous and the uncontrolled, and although we get similar phenomena the amount of actually verified matter is considerably less. Dr. Gleason, after sixteen years of experiment, said that the number of persons with volitional control over their super-normal senses was very few. There have been some like the late Vincent Turvey, who on a certain evening wished to see what three of his friends were about, each in his own home respectively, wrote down the results, and had them corroborated ("Beginnings of Seership," p. 141). This was exceptional, however, like his unique "phone-voyance" or seeing through the telephone, which had the advantage of involving a second person's testimony to its exercise. But with this part of the subject there comes into view the long array of lost or missing articles whose whereabouts have been seen by mediums—missing wills, mislaid books, ship's papers, bank-books, lost title-deeds, receipts, stolen pearls, gems, watches, rings, dogs, luggage, and, above all, missing people. We remember Dr. Joire's story of Petersen's body, found on the loneliest reach of an Alpine farm, the body of Lord Balcarres seen by Miss Rowan Vincent, bodies swept down rivers, or lying in the woods, or in the shallow waters of a lake. During the war many a sad scene was presented to the inward vision, which might be summed up in Tennyson's lines:—

"Blight and famine, plague and earthquake, roaring deeps
and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and
praying hands."

Only a small proportion of it all was ever recorded, still less attested, but given the *bona fides* of the medium, the real difficulty is that many see only in trance, and we cannot get quite such a clear-cut certainty of where the seeing is their own and where some other agency may be concerned.

SPONTANEOUS CLAIRVOYANCE.

Space hardly does more than admit of a brief reference to the three directions in which we find evidence of psychic sight occurring in the non-psychic and the un hypnotised. One of these is where it is an accompaniment of bodily or nervous disorder, as is the case (reported by Esdaile) of a bed-ridden invalid who exclaimed, "What a nice rump-steak! I will have some," as he saw it being taken in in the kitchen below his bedroom. In vain it was objected that as the order had been for mutton chops, he must be mistaken. He was right; as on another occasion when he saw his daughter gathering strawberries from the wrong bed, though there was no window even on that side of the house. The Dr. Gleason previously referred to, a New York hospital doctor, relates of himself that he saw distinctly a room and the attitude and condition of a person in it whom he had neither seen nor heard of for a year, at a distance of 1,500 miles, and exchanged written proof of the correctness of his vision. He adds that both were suffering from insomnia and cerebral hyperæmia at the time. Under this heading may be classed the few cases of clairvoyance of the dying, such as that of Albert Adams ("Phantasms of the Living"), Dr. Wiltse (Myers' "Human Personality," II., 315), and the Rev. L. J. Bertrand (Proceedings, S.P.R., VIII., 194). The second and third classes are provided by normal and healthy persons in the alternating conditions of sleeping and waking consciousness in which our lives are passed. Veridical dreams form a small but very well established group of phenomena. Flammarion, who carried out in France an enquiry similar to our own Census of Hallucinations, gives over seventy cases in two chapters (ch. VII. and VIII.) of "The Unknown," and when the probably-telepathic element is sifted out, a fair number remain which can safely be ascribed to sleeping but true clairvoyance. We have many English cases, but I take an American one as perhaps less widely known. It occurs in A. T. Jones' "Psychic Autobiography" (p. 110). She wished to see how it fared with General Sherman's army during certain anxious days in the War of Secession. "I had never," she says, "seen a picture of the general, nor a bust, nor even read a line describing him," but she saw him most distinctly, standing in the middle of his tent, and noted that "he wore two garments only; a white shirt and

red flannel drawers." This little detail, nowhere reported in the Press at the time, was confirmed nearly twenty years afterwards by a member of his bodyguard writing of that part of the campaign in the "Atlantic Monthly," who thus provided independent corroboration.

Finally there is the sudden flash of clairvoyance which comes perhaps once in a lifetime and is connected with some crisis in the life of another. But here the fact emerges prominently that a strong emotional and therefore telepathic rapport often exists, and seems to be the *sine qua non* of the clairvoyant power showing itself. The wife of the market gardener, Mrs. Edden, who suddenly saw her husband fighting for his life one autumn night, as she stood ironing ("Phantasms," II., 586), or the mother who witnessed her sons' danger in a mountain climb (Lombroso, p. 23, 4), or the sister who saw her brother swept over the ship's side by a towing line (Myers, I., 282) were in each case, and numerous others like them, the persons who had the most right, so to speak, to see such things. The first and last belong to the great class of apparitions at death, and as such would be classed as telepathic, but they have been selected because they fulfil the condition which Sir A. C. Doyle has suggested as a criterion of clairvoyant seeing, that is—the presence of accessories or background. When William Edden was attacked, he may well have sent a flying thought of peril to his wife, but she saw one of his assailants as well, and his weapon, and recognised him. He was afterwards executed. Mrs. Paquet, again, saw part of the ship's side and noted the way her brother's trousers were turned up, showing the lining; not details which would be in a man's mind at such a time. Whether they prove clairvoyance on her part or not must be according to the reader's judgment; but Sir W. F. Barrett and other authorities who quote this case have considered that they do.

(To be continued.)

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	122	10	0
Major Thatcher ...	2	17	0
H. C. ...	1	15	0
Audley Gosling ...	0	9	4
E. Holmes ...	0	7	0
	£127	18	4



As hearty as a school boy

When you see an elderly man eating his dinner with the relish and enjoyment of a school boy, watch him help himself to mustard.

If it is not on the table he will very quickly ask for it.

Those who acquire the habit of eating mustard—of keeping their digestion keen and their appetite young—will never be without this old-fashioned British condiment.

Colman's
D.S.F. Mustard

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

FAILURES IN SPIRIT COMMUNICATION.

"A Puzzled Inquirer" relates a case in which a spirit communicator who claimed to be of a certain nationality was apparently unable to reply to a question addressed to him by a sitter in his own language. There is nothing new in a case of this sort, although we admit it would be very damaging if there were not so many cases in which spirits speak their own earth language quite fluently. As to the explanations of failure there are several likely causes. First, imperfect mediumship, which does not permit the spirit to express himself freely; second, imperfect control. Some spirit communicators work under the greatest difficulties because they cannot get a sufficiently firm hold of the conditions to be manipulated, or, again, the spirit may be awkward at the work of control even in the best conditions, and quite easily disconcerted by test experiments. A good understanding of the processes of control, its subtle nature and occasional tendency to be thrown out of gear by slight causes sufficiently explains such failures as that recorded by "A Puzzled Inquirer."

PROBLEMS OF HEALING.

F. O. B. is puzzled by those cases of spirit healing in which the patient suffered years of pain before being cured, or was only partially cured, there being subsequent relapses into the old conditions, or had other disorders which remained untouched. Such cases raise questions to which the wisest of us could only give conjectural answers. And, indeed, the question touches by implication many other difficulties—as to why, for instance, many of the evils we suffer in this world, in mind, body or estate, are permitted to go on unchecked when there is a Power that could cure them instantly. The philosopher would say that all the things that afflict us have a meaning and a purpose, and cannot be remedied until we are sufficiently advanced to co-operate intelligently with the Spiritual Principle which governs human life, and this may be the explanation. We remember that Jesus Himself was limited by the spiritual conditions of the people amongst whom He laboured. In one case, He could do no mighty work "because of their unbelief." We know there is Love in the Universe, but we also know there is Law. When we know more of the Law—or laws—we shall be better able to understand some of these apparent anomalies or cases of seeming injustice.

PSYCHIC MESSAGES.

To E. B.—There are various methods of obtaining psychic communications, and the plan you mention is well known and often adopted. There are many books dealing more fully with the matter than I have space for here—for example, Sir William Barrett's "On the Threshold of the Unseen." This and other books can be consulted in the library of the London Spiritualist Alliance, or purchased at this office. When the inquirer is sufficiently advanced he can progress beyond these phases of psychic communications by mechanical methods to the more direct methods of impression and interior communion.

DIFFICULTIES OF SPIRIT INTERCOURSE.

J. L. Y. (Manchester) sends me a long letter stating his difficulties, and with many details of his experiences. Such letters are difficult to deal with here, where I am looking for direct questions on specific subjects. I would refer him to the answer to G. W. in LIGHT of 8th inst., which covers a portion of the matter. For the rest I would counsel him to keep a level head and always be master of any situation in which he may find himself in his investigations. Moreover, it is to be remembered that not everyone is equipped with qualities that make good psychical researchers, and such persons if they are interested would do better to study the experiences of others, and reflect upon them. There are difficulties and problems even for the wisest of us. These are part of our earth training, but we can always overcome them if we keep on our own path and meet each as it comes.

REINCARNATION.

MR. A. ROSBAK sends me a lengthy communication having reference to previous remarks of mine on this subject. He is struck by the phrase I used as to "literal interpretations" of the idea which suggests that while not accepting the cruder aspects of the doctrine, I may have an interpretation of a more esoteric kind. I can only speak for myself, for I have observed that the reincarnation idea is held in a multitude of forms, and that one rarely comes across two persons who give the same presentation of it. There are curious divergences of view. I can only say that there are many spiritual mysteries which are quite beyond us, and which when degraded into mundane forms, appear strangely distorted. I apprehend that this may be one of them, and that there may be a meaning and reality in the idea behind reincarnation which is only grotesquely set forth in the idea that some modern Jones or Brown was Nero or Solon in his previous embodiment on earth, or even some obscure Roman or Greek. But these things after all are side-issues compared with the main principle of Spiritualism—that man is a spirit.

SIDERIC PENDULUM.

M. M. BARRETT, who asks me where she can obtain full instructions regarding the Sideric Pendulum, appears already to have achieved considerable results with this medium. Perhaps an article on this subject in the "Strand Magazine" for August last year might give her some hints. I would also refer her to a letter in LIGHT of September 4th, 1920, from Mr. Francis Naish (36, Woodriffe-road, Leytonstone, E.1), who expresses his willingness to answer inquiries from anyone who forwards a stamped and addressed envelope for reply. Particulars of the Sideric Pendulum will also be found in Sir William Barrett's "Psychical Research" (Home University Library), though Sir William states his belief that the person holding the ring is unintentionally and unconsciously the source of the motion.

A WORK OF IMPORTANCE.

A CLOUD OF WITNESSES

BY

ANNA DE KOVEN

(Mrs. Reginald De Koven)

The late Dr. James H. Hyslop, who was the secretary of the American Society for Psychical Research and had for many years personal knowledge of Mrs. De Koven and the principal persons concerned in this record, contributes an introduc-

tion vouching for the *bona fides* and seriousness with which the investigations have been conducted and the results recorded. He says:—"There is no reason why we should not regard the record as a valuable contribution to the evidence of survival."

POST FREE, 10/6.

To be obtained at the Offices of "Light," 6, Queen Square, Southampton Row, London, W.C. 1.

"LIGHT" COVER DESIGN COMPETITION.

NOW OPEN TO ALL READERS.

With this issue of *LIGHT* we invite all our readers who have artistic ability to enter the competition which is to-day inaugurated for the purpose of providing this journal with a new cover design.

How to Enter for the Competition.

All designs must reach the office of *LIGHT*, 6, Queen Square, Southampton Row, W.C.1, on or before February 21st. On this date the competition closes. Designs, if sent to us by post, must be carefully packed, and on the back of each design must be written the full name and postal address of the competitor. Every care will be taken of the designs submitted to us, and, with exception of the winning designs, all will be returned in due course to the competitors.

Requirements of the Design.

The design must be a line drawing, capable of being reproduced as a line block, measuring 11½ inches deep by 7 inches wide. It must be designed for reproduction in black only (see cover of *LIGHT*). The title and sub-title of the paper must be brought out boldly, and be at the top of the design, and a space somewhere provided for the announcement of the contents of the paper.

Prizes.

There will be two prizes, namely, the First Prize of £10, and a Consolation Prize of £2. The winning design, as well as the design acquiring the Consolation Prize, will become the property of the proprietors of *LIGHT*.

Announcement of Winner.

The names of the successful competitors will be announced in the issue of *LIGHT* dated March 19th, and the design winning the first prize will appear for the first time in a special Easter Number of *LIGHT*, dated March 26th.

All correspondence on this matter must be addressed, "Cover Design Competition, the Offices of *LIGHT*," and in cases where a reply is desired a stamped addressed envelope should accompany the communication.

In due course the names of the judges will be given,

and it is expected that announcement will be made regarding an exhibition of all designs, at the offices of *LIGHT*, the week following the publication of the winners' names. In our next issue of *LIGHT* we shall give further particulars respecting this interesting competition.

ANSWERS TO CORRESPONDENTS.

H. DREW.—If you will read the article again you will observe that we made the logic of Mr. Clark conditional on the truth of his premiss, *viz.*, that the dead are asleep until the day of Judgment. There is a very large "if" in the matter.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Shepherd's Bush.—78, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Brown. Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. W. Ella.

Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. Mary Gordon.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Annie Brittain.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mr. A. Vout Peters.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mr. and Mrs. Brownjohn. Thursday, 8, Special General Meeting. Saturday, 7.30, Social.

Brighton.—Athenum Hall.—11.15 and 7, Mrs. Crowder, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

Mr. R. BODDINGTON delivered an address entitled "Spiritualism, What Is It?" to the members of the East London Ghetto Social Club last week. At the close of his address Mr. Boddington answered a number of questions put by members of the club.

Lady (Widow, ind. means), interested Spiritualism, wishes join forces others similarly interested; good housekeeper; has furniture, &c.—E. Morgan, High-street, Purley.

"How far that little candle throws its beams, So shines a good deed in a naughty world."

And how far reaching is the attraction of

THE HOME RESTAURANT

a quiet little place tucked away into a corner of the City, with the light of a friendly atmosphere and service shining steadily.

A delightful lunch, coffee for which the restaurant is noted, and dainty afternoon teas are among the charms of—

31, Friday Street, LONDON, E.C. 4.

Home Circles.—"A new booklet by the President of the Wimbledon Spiritualist Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers"—*LIGHT*.—Post free 3d. from R. A. Bush, Morden, Surrey.

The Larger Spiritualism. By Richard A. Bush, F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 500, 'Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

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SCOTLAND'S LEAD IN SPIRITUALISM.

SEE PAGES 67 & 72.

LIGHT

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No. 2,090.—VOL. XLI. [Registered as] SATURDAY, JANUARY 29, 1921. [a Newspaper] PRICE FOURPENCE.

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NOTES BY THE WAY.

The "Guardian" of the 21st inst., in some notes on Lady Glencorner's book, "The Earthen Vessel," raises an old difficulty which may be roughly expressed thus: "If spirits can do *this*, why cannot they do *that*?" Perhaps we had better quote the journal:—

If the spirits of the departed have the power to read the printed word in books standing on particular shelves in a particular room, can we believe that their powers of perception end there?

No, we cannot; but the whole question turns on where their powers of perception are exercised. In his own state the spirit man is relatively free and untrammelled, but when he returns to earth the operation of laws of which we know very little hinders and limits him in every direction. Such objections as the "Guardian" raises are as old as the hills, and are quite as obvious to intelligent students of psychic science as to their critics of the Church and Materialism (a strange alliance!).

The "Guardian," we see, is also perturbed because in an evening paper the Rev. C. Drayton Thomas is described as "Vicar of Bromley, Kent," a mistake of the reporter, for which we have no doubt Mr. Thomas is in no way responsible. He is not a priest of the Church of England. Precisely in what way that affects the validity of his testimony we rather fail to see. However, we grow used to the argument which is offered *faute de mieux*. There are a considerable number of priests of the Church of England who are serious students of psychic research, and who clearly see its tremendous value in reinforcing one of the main doctrines of the Church—human survival. We recommend our Church contemporaries to make a serious study of the question when they will be in a better position to raise objections and offer advice. Instructed opinion can at present only proceed from those who have had a fairly full acquaintance with the subject. On the general issue it may be fairly assumed that the next world is as natural as this, and at least as divinely ordered. That, to us, is not only a matter of faith but of reason and experience. We offer this remark in reply to the "Guardian's" fear that the material world is open to the view of spirits generally

who may be tortured by the contemplation of the sufferings of those they have left behind. It is not so.

* * * *

Under the title "The Everlasting Doors," a new series of articles by Mr. Basil King is appearing in "Nash's Magazine." In the first instalment, which appears in the February issue of the magazine, Mr. King admirably deals with the subject of automatic writing, his object being, as he says, to suggest that between the Unseen and the subliminal the connection may be closer than we commonly suppose. And he adds:—

That the human mind is multifold in its deceits I hasten to admit. That the whole question of a higher reach of knowledge is befogged with freak, fraud and folly round and round is an obvious fact. But that a sane investigation should be abandoned because evil forces have confused the issue is not in accordance with common-sense.

That is the standpoint of every capable investigator; and common-sense is the main factor in dealing with the problem.

* * * *

Mr. King, in the article referred to above, gives some excerpts from communications received from one Henry Talbot, purporting to be a communicator from another plane. They are remarkably illuminating messages. The communicator thus deals with the subconscious mind:—

The special function of the subconscious mind is to store away those perceptions which come to you through the conscious mind, and by the application of the daily maturing which goes on continuously within you, to bring those perceptions to a more accurate comprehension of truth. Nothing living is static. Therefore all your great ideas, and also all your unimportant thoughts, from the fact that they have been *thought*, are alive, and if alive progressive. The subconscious mind, unlike the conscious mind, has no morality. The subconscious mind is impersonal and mathematically true.

Those are instructive statements and agree with the conclusions of some advanced researchers. "The subconscious mind has no morality"—yes, it is non-moral, like the intellect which needs to be controlled by the higher intelligence which sees and knows right from wrong.

AN OMINOUS PROVERB.

The "Church Family Newspaper" calls attention to the fact that this year Good Friday falls on Lady Day, and quotes the old distich:—

When our Lord falls on our Lady's lap
England must look for a great mishap.

And the journal adds that many people, even in these days, have a feeling at the back of their minds that "there is something in these old sayings." Here and there, perhaps, there may be some significance in them, but we have found these omens fail so often that we attach little importance to them. Of course, they seem to justify themselves sometimes, and then the hit is counted, all the misses being forgotten.

LET us remember that we are the creatures of inexorable law as truly as that we are the children of an infinite Love.—JOHN PAGE HOPPS.

"Light" can be obtained at all Bookstalls and Newsagents.

THE NATURE OF THE SPIRIT WORLD.

Mrs. De Morgan, in "From Matter to Spirit," discusses with much acumen the problem involved in descriptions of their surroundings given by spirits. What really are these gloomy caverns and dark abodes of which the degraded souls speak? We are more puzzled by such accounts than by descriptions of radiant scenes, gardens and green hills and vales. The beautiful scenes seem the more natural. They challenge our scepticism rather less—which is, perhaps, as it should be. True, there is a certain school of Spiritualists who insist upon the literal accuracy of the descriptions. If the spirit says he is dwelling in a dark cavern or a wretched tumble-down hovel—well, so he is, in exactly the same sense as when he lived here. A rock in the spirit world is just the exact replica of a rock here. It is difficult to agree with these facile judgments, particularly as spirits have been known to give accounts of themselves in which this element of psychical geography is absent. One wrong-doer, for example, will describe himself simply as lonely and miserable; another who is in the same mental state gives us a description of his surroundings in such a way as to suggest that he is really giving objective form to his conditions, while another spirit who may in a sense be standing beside him gives an account of his surroundings of an entirely opposite character—a description of the most beautiful scenery. It is not safe to dogmatise on these points, but there seems to be no resisting the conclusion that while there is an objective spiritual world, the perception of it varies in accordance with the mental and spiritual state of

the beholder. This, indeed, is an explanation frequently given by advanced spirits, who, however, add that the question is one never to be properly grasped by us who are in the flesh. There are incommunicable things, and the true nature of spirit life is one of them.

It is said that some of the descriptions given are clearly symbolical, but this also it is not always easy to accept. Spirits use symbols, true, but sometimes they speak very literally and seem to have no intention of employing the parabolic method.

It seems clear enough that we may waste a great deal of time in speculations after the manner of those philosophers who produce or study great volumes on the nature of Reality. And for most of us life is too short for such pursuits.

Of one thing we may be sure. We are by no means so well acquainted with the real nature of our experiences and surroundings here that we can afford to dogmatise on other-world conditions, or to take this world as the test and touchstone of descriptions of the next. Here we may be, and probably are, dealing with a world of symbol and shadow of which the realities are elsewhere. We have heard that those who in ecstasy (Tennyson, for instance) have been temporarily lifted into the higher condition, refer to the intense, unspeakable sense of reality of the more exalted state. Spirits innumerable have reported that in the next world things seemed more real than in this one; there was a feeling of intense life—probably akin to that life of sensation for which Keats yearned.

It might be wise to invert the usual sentiment and speak of this life as merely the parable of the life to come.

G.

Free Will and the Origin of Species: From "Zabdiel."

I NOW would tell you somewhat of the inner meaning of what men call the origin of species in animal life. But now, and at once, I would say the term is all too large; for the origin of the different creations in animal life is not found in the realm of matter, but has its genesis in these realms.

We have learned here that, when the Universe of systems was moving towards its present form and constitution, those who had charge to watch and work took their counsels from those of higher degree, and on those counsels shaped their own wisdom.

At that time it was seen that in the heavenly spheres there were many diversities both of the forms of life as bodily manifest, and of mind in its working. And it was resolved that the universe was meant to reflect the personalities and types of those who were commissioned to carry out the work of its development.

To this conclusion they were divinely guided; for when their plan was completed it was given them by revelation to know that the Divine approval was upon it in general kind; that it was not of absolute perfection, but that nevertheless it received the imprimatur of the All Father, Who vouchsafed them freedom to work out His will according to their own capacities and powers.

Thus arose the different orders and species of animal and vegetable and mineral life, and also of human type and racial character. And these things being initiated, again the Divine Mind pronounced His general approval, or, as our Bible has it, He found it to be "very good."

But high as were those who were chief in this matter of creation, yet they were less than the Only Omnipotent, and, as the work of ordering the universe was very great and wide in extent, the imperfections of their work became magnified as they worked out; so that, to a single mind, and one of low degree, as is that of a man, those imperfections loomed vast and great. For it is not competent to one who is so small and undeveloped to be able to see both good and evil equally; the evil is the easier seen to him, and the good is too high and wonderful for him to grasp its meaning and power.

But if men would keep in mind one thing, they would find the existence of this imperfection, mingled with so much more that is wonderful and wise, the easier to understand.

That one thing is this: that the universe was not created for him alone, any more than the sea was created alone for the use of the sea-animals that dwell therein, or the air for the birds.

Man invades both sea and air and calls them of his kingdom to conquer and to use. And he is right. They do not belong to the fish and the birds. The dominion is to the greater being, and that being is man. He is lord by permission, and rules the earth in which, and over which, his Maker has placed him.

But there are greater than he, and, as he rules the lesser and uses them for the development of his faculties and personality, so these rule him and use him likewise.

And this is just and wise; for these Angels and Archangels and Princes and Powers of God are His servants also, and their development and training is necessary as that of man. But by how much these are greater than he, respectively, so must the means and material of their training be of higher nature and sublimity than those which are given him to use. According to the innate power of any being, man or angel, so is his environment proportioned and constituted.

Let men remember this and keep it in mind, and then they will the better appreciate the dower of free-will given to them. That is a gift which no one of all the heavenly hierarchy may take from them. They would not if they might; for in so doing their material would be deteriorated in quality, and the less capable of enabling them in their own advancement.

* From the Vale Owen Script.—Weekly Dispatch, May 2nd, 1900.

THE SOUL AND THE BEE.

That interesting little creature the bee practically lives in two worlds. The one, that of the hive, is finite, while the other is infinite. In the hive it stores its treasures, establishes a community, governed by decrees, its head a queen. Scientists tell us that invaders are repelled with courage, that customs are established and that infractions are met with severity. Its other world stretches from the door of the hive to the horizon line, and this world produces the honey, which is gathered in minute particles, and makes it possible for the bee to live through the winter. It carries into its narrow house the sunshine which warms the air through which it wings its way to its daily task.

The soul, like the bee, must have two worlds, and it must make excursions into that other world and bring back the thoughts it suggests, or it can never be its best self. A soul without a heaven is a soul living in the dark. It is Heaven which gives us our diviner impulses, our holier

aspirations, and fills this narrow, earthly life with sweetness and beauty. It is from Heaven that those influences come which so develop and expand our natures that the future grows brighter as we travel toward it.—REV. GEORGE H. HEPPWORTH.

Thou, who hast set Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thy altars everywhere—
On mountain heights,
To Thee I turn, to Thee I make my prayer,
God of the Open Air!

—HENRY VAN DYKE.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

TESTS FROM "THE TIMES."

INTERESTING ADDRESS BY THE REV. C. DRAYTON THOMAS.

Before a very large and enthusiastic gathering of members of the London Spiritualist Alliance on Thursday, January 20th, at 6, Queen Square, the Rev. C. Drayton Thomas gave a splendid description of the spirit tests from "The Times," many of which have already appeared in *LIGHT*. In this instance lantern slides showing reproductions of the actual columns from the newspaper wherein the test words occurred added greatly to the vividness of the narrative. For the benefit of those unacquainted with these tests we may explain that in sittings with Mrs. Osborne Leonard Mr. Thomas obtained references to evidential words to appear in certain stated positions in the next day's issue of "The Times," and the result proved the communicator, Mr. Thomas's father, to have made a correct forecast.

Mr. H. W. Engholm, in introducing Mr. Thomas, spoke of the prevailing interest in tests of the character of those with which Mr. Thomas proposed to deal, especially since the recent issue of Lady Glenconner's book, "The Earthen Vessel," which was concerned with Book Tests. He, in common with others, had been much amused by the newspaper criticisms of this book. For the most part they contented themselves with extracts, but one, the "Daily Express," described the tests as "vague." As a matter of fact, that was exactly what they were not. The Book Tests were definite and precise. Mr. Drayton Thomas had important communications to describe to them, and it was a great privilege to have that opportunity of hearing one who had obtained such remarkable results as he had (applause).

The Rev. C. Drayton Thomas said that he had been exceedingly favoured in receiving so many book and newspaper tests, and it would give him great pleasure to share his experiences with those present. His lecture that evening was in the nature of an experiment, because he was not sure whether he would be able to convey to his hearers an adequate idea of these tests. He wished to tell a plain, unvarnished tale, without turning aside to deal with the puzzling questions which necessarily arose. Not this month or next, or possibly for years, were we likely to understand what really happened in connection with these tests. With regard to Book Tests they were on slightly different ground from those with newspapers, and the former were being investigated by the Society for Psychical Research. A considerable work in this direction was being compiled by Mrs. Sidgwick, and would be published before long, thus affording further opportunities for study. Newspaper tests, curiously enough, were given to comparatively few people, and as far as he knew he had been privileged to receive the greater part of them. They were from his own father, who came at the first sitting and had come ever since.

After describing several book tests, Mr. Thomas proceeded to give illustrations of the tests from "The Times." The first was received on November 8th, 1919. He was told that in the next day's issue of the paper, in the second column, a third of the way down, he would find the name of his wife's mother, and within half an inch the name of a near relation of hers. On looking at the newspaper he found in the places indicated the names of Mary and Alice, which satisfied the conditions. On another occasion he was informed that in a given position in the paper he would find a curious French name which looked like three names hyphenated into one. On searching the next day he discovered the name "Bran-le-Chateau." This he considered a striking case. Once when Mr. Thomas was unable to take the sitting he got his friend Mr. Dyson to take his place. At Mr. Thomas's next sitting he was told that in the next issue of "The Times," in an indicated position, he would find his friend's name. This proved to be the case. He was told that two and a-half inches below was a name which was not exactly his friend's, but very nearly. The word was "Andrew's" (the name of a church), and Mr. Dyson's Christian name was Andrew. Other tests cited by Mr. Thomas were of such striking evidential value by reason of the number of names of persons and places, that in some instances a single case alone would have been sufficient to negative the idea of coincidence, especially as the area from which the tests were taken was localised and even confined to quite a small space in the newspaper.

Mr. Engholm, in inviting those present to put to Mr. Thomas any questions which might occur to them, said that the tests they had just had described to them were bound to become historical. They were all greatly indebted to Mr. Thomas.

Mr. Henry Withall said it would be interesting to know at what hour the sittings were held and at what time the matter was printed for "The Times."

Mr. Thomas replied that the first sittings were usually at three o'clock in the afternoon, but for the last six months they had been at six o'clock, and they found that the later hour gave more accurate results. He was unable to answer the second part of the question, although he had tried to get information concerning this.

Mr. Colin Bennett asked if it would not have been better if the tests had not been confined to one paper.

Mr. Thomas said that his tests had started with other papers, and he instanced the "Daily Telegraph" and "Morning Post." It was found, however, that "The Times" had on its front page more available material for the purpose of tests.

Mr. W. Macdonald Smith thought it would be advisable, in presenting these results to the world at large, to select only those which were of the most evidential character—a suggestion with which Mr. Drayton Thomas cordially agreed.

Mr. Thomas, replying to a query as to whether the facts could bear other than a supernatural explanation, said: "I get references to familiar matters and the personal history of the communicator with which the medium could not be conversant. Someone in 'The Times' office knows what is going in the paper, but he does not know my private history. Where is the intelligence that can group both lines of knowledge—the advertisement columns and the events of long ago? If you do not believe it to be a spirit communicator, then what is your alternative?"

Mrs. Leila Boustead asked why the intelligence could not give direct names instead of vague references.

Mr. Drayton Thomas said that names were very difficult to get. The communicator succeeded up to a point, but how convincing and suggestive it was to find that the name which he was unable to give directly was conveyed in a different but thoroughly satisfying manner.

At the close Mr. Drayton Thomas was warmly applauded for his most interesting address. During the evening two exquisite violin solos were rendered by Miss Dorothea Walenn, accompanied by Miss Emmeline Brooke.

PSYCHIC RESEARCH IN SCOTLAND.

THE GLASGOW SOCIETY FOR PSYCHICAL RESEARCH.

BY THE REV. STANLEY GORDON.

The formation of the Glasgow Society for Psychical Research is a sign of the times. It indicates a distinct step forward. In Glasgow there has existed for several years a considerable number of Spiritualists who have not only held their own, but who have made a distinct impression on the mind of the city. Local mediums, endowed with unusual powers, had been developed. Men of fearless thought and independent action have been led to investigate the facts, and the facts have been too much for them.

"Facts are chieft that winna' ding,
And daurna be disputed."

wrote Robert Burns; and it is the authenticated facts that have led to the formation of the Glasgow Society for Psychical Research. The Society has been inaugurated under goodly auspices. The Right Hon. A. J. Balfour is the President. Among the Vice-Presidents are to be found the Duchess of Hamilton, Lord Sands, Sir George Beilby, F.R.S., several professors, and one Scottish divine. The Chairman of the Council is Professor W. Macneile Dixon, and the Vice-Chairman, Mr. J. Arthur Findlay, who has been to a large extent instrumental in forming the Society. The objects of the Society are admirable. These embrace investigations of phenomena under test conditions, the holding of public meetings to be addressed by eminent authorities; and besides the usual work of such a Society, to direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

The Society may fulfil a task which is long overdue. Scotland is the land of Calvinism, and the Calvinistic Church has never been too friendly towards psychic enquiry. On the other hand, it has to be remembered that Scotland is the birthplace of D. D. Home, the greatest medium of modern times. He was born in Edinburgh and brought up in the suburb of Portobello. Robert Chambers, too, one of the foremost men in Edinburgh, and the author of "The Vestiges of Creation," was a pronounced Spiritualist. David Duguid, in Glasgow, was remarkable in his day. His spirit-paintings excited the wonder of many. He gave to the world his book, "Hafed," which, along with the main theme of the book, contains in the appendix a record of the results obtained by an obscure body of workers during a number of years. Beyond more recent phenomena there is the great background of the past in Scotland, when such men as the "Braham Seer," and others appeared, endowed with extraordinary gifts, and who affected to a considerable extent the thought of their age.

Sir Walter Scott, in nearly all his novels, recognises this supernatural faculty. The poetry of Scotland teems with it. Surely, the time has arrived when supernatural faculties should be investigated in a scientific spirit, and the real facts placed before the public. We may, therefore, wish the Society every success in its endeavours; and trust that the members will be able to place before the thoughtful people in Scotland and elsewhere such a body of evidence as will dispel the crudities and absurdities that still dominate the minds of many regarding psychic matters. We understand that the Society has already enrolled one hundred members.

We learn from the Secretary of the Tottenham Spiritualist Society of the transition on the 28th ult., in the 79th year of his age of Mr. T. Firth, one of the founders of the Society, and among the oldest workers in the movement.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life," "The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 53.)

A PLAIN MAN'S INTERPRETATION.



MR. STANLEY DE BRATH.

The facts, looked at as a whole, admit of a rational and comparatively simple scheme of thought which any plain man can easily understand without going to recondite science; leaving its further elaboration to advanced psychology.

He knows by his own senses and interior perceptions, three categories of reality—Matter, Energy, and Mind.

Matter is all that can be weighed and is amenable to chemical analysis. It consists of atoms, known as the chemical "elements." These are evolutionary products; the spectro-scope shows that in the hottest stars there are few, and in the cooler stars, such as our sun, there are many. They prob-

ably all, like radium, have definite, though very long, periods of existence; but so long as each element exists in its present form it is Matter, that of which the whole visible universe consists. The atom may, or may not, be a fixed form of ethereal substance: it probably is, but that we leave science to determine. But so far, no means of transforming elements is known. They form endless combinations with one another, remarkable in this—that of two possible alternative combinations, that one always takes place which involves a release of energy in the form of heat or electricity. It is also noticeable that the most solid matter can become invisible. Plants grow by assimilation of the invisible carbon floating in the air in the form of carbon dioxide. Silver dissolved in nitric acid produces silver nitrate, which forms a quite colourless and transparent solution in water. The silver is still present, but has become quite invisible. Matter is also the vehicle of Energy; matter without energy is unknown.

ENERGY.

Energy, on the other hand, presents great contrasts to Matter. It is as real, even (philosophically) more real, for it moulds matter and is the proximate cause of all changes. It is always invisible, and is known by its effects, as Gravitation, Heat, Light, Electricity, Magnetism, Chemical Affinity, Cohesion, Inertia (Motion), Radio-activity, and Muscular or Nervous power. All, or nearly all, the so-called Laws of Matter are really laws of the energy contained in matter—the law of inverse squares, of gravitation, Newton's laws of Motion, etc., are all laws of energy. It makes no combinations as the elements do, but in contrast with them, it is easily transformable in mathematically exact equivalents. Motion of a waterfall, for instance, is transformable into magnetism, electricity, light, and heat, and back again into motion, always in exact and unalterable equivalents. The purpose of food is to supply the body with a little matter, but much energy; the energy of food is assimilated; most of the matter, deprived of its energy, is rejected. It is a misfortune that our schools do not teach these primary facts, and therefore few people realise the distinction which is fundamental to any understanding of Nature, and all economy of power.

Energy, though not matter as above defined, is just as concrete a reality as matter. We may think of it as modes of the ether if that representation is easier to grasp. The point is that Matter is one concrete reality, and Energy is another, while Mind can direct and does direct both.

All these "forces" are aggregates or integrates of atomic interactions. There is no vast single force of Gravity; it is the sum total of certain atomic reactions. Heat is a rate of atomic vibration, and so on with all the natural forces. If the atom had no reactions neither could the mass which is composed of atoms.

Matter, Time, and Space constitute the relativity in which we live; for space is understood as the distance between masses measured in three directions, whether in a room or in the stellar universe. The revolution of the earth and the movements of the heavenly bodies give us our notion of Time. If, for any reason, we were to lose our sense-perception of matter, our ideas of Time and Space would lapse with that perception, and would have to take on a new

relativity. That very thing seems to occur at death; and it explains the enormous difficulty of presenting the new conditions in understandable form. This is probably the reason for the difficult nature of the whole subject of psychical research, and why real communications from "the other side" are so unsatisfactory, and often misleading, in their attempts to explain their modes of life. They are, on the other hand, quite satisfactory and coherent when dealing with truly spiritual matters, such as Love and Righteousness. These, belonging to the spirit, whether incarnate or discarnate, have not changed their meaning; and though the dullness of our blinded sight may not understand fully their statements that they live in God's love like the flowers in sunshine, each having all that its capacities admit of, such a simile is quite easy to apprehend. So likewise their statements that the test of love is unselfish service which, if practised, would realise the Will of God on earth as it does in heaven.

MIND.

Mind, the most difficult to analyse of all known things, is much better known to us than matter or energy because it is the essence of our own consciousness, though that consciousness is very far from being the total of its action even in our own personalities. There is an immense field that is subconscious. Supernormal and normal facts show that Mind may be conscious or subconscious, incarnate or discarnate, human or Divine. It is manifest in the world as Creative Evolution (Bergson), where it is teleological; it exists in man to culminate in righteousness, as the Bible consistently teaches. The true path of human evolution is the development of spiritual consciousness, which is very far from being mere assent to any doctrines whatsoever, however true these may be.

Perhaps the chief powers of Mind may be stated as its power of recognising Beauty, Truth, and Goodness. There is nothing in the evolutionary process to show that these faculties proceed from the environment. Supernormal faculties are manifestly not produced by any adaptation or selection; they hinder what is called "success in life" rather than further it. Genius, clairvoyance, lucidity, mediumship do not lead to wealth. The erratic and sporadic nature of genius is obvious—great artists, musicians, poets, prophets, and leaders of thought are born, not made. Their aims and estimates of life-values differ widely from those of the average man. They pursue their mission regardless of temporal success. As a rule they have no honour in their own times. They work by "inspiration," an inspiration which is variable, unequal, and sometimes deserts them.

"Clairvoyance"—the "discerning of spirits"—is not a gift to be envied by those who wish for ease and success. It is not (as yet) recognised by science, but those who have heard the detailed descriptions of deceased relatives given to and recognised by a succession of persons whose antecedents are quite unknown to the seer, do not doubt that it is a sure fact of supernormal perception. Instances are many, and some striking ones will be found in "Man's Survival After Death," by the Rev. C. L. Tweedale, Vicar of Weston, Otley, a book that can be recommended to anyone who desires a scriptural view of these and other supernormal occurrences.

"Lucidity" is the name given to the state of mind in which events distant in time (past or future) or in space (near or far) are present to the seer. Apart from prophecies in Holy Writ, there is valid evidence for the occasional emergence of this faculty. The celebrated Sonrel predictions (given in 1868) of the wars of 1870 and 1914, are not vague foreknowledge, but detail events which afterwards came to pass ("Annales des Sciences Psychiques"). Colonel Percy Macbell, C.M.G., Inspector-General of the Egyptian Coastguard Department, wrote in "Blackwood's Magazine," August, 1910, that in 1892, five years before the battle of the Atbara, and six years before that at Omdurman, the prophecies of Sheikh Sid Hassan el Merghani, given fifteen years before that, were reported to him at Tokar. The sheik had foretold the whole course of the Sudan rising and its final suppression, even stating the locality where the final battle would take place. Instance after instance might be quoted, some of them of the troubles to follow the Great War (c.f. Mr. Bligh Bond's "Hill of Vision"), but men push each one out of their minds, instead of seeing that even one detailed case is proof of the faculty of lucidity, and sheds a searchlight upon Scriptural prophecy which so many explain away or refuse to see. The true purpose of prophecy is not to give foreknowledge, but to show irrefutably that "There's a Divinity that shapes our ends, rough-hew them how we will," and a Mind that knows the end from the beginning. Mediumship covers such an immense variety of phenomena that it would be hopeless to attempt even a summary within present limits. Automatism is perhaps the

aspect most interesting in the present connection. A very well authenticated collection of typical communications will be found in "Automatic Writing and Speaking: A Study," by E. T. Bennett, Assistant Secretary to the S.P.R., 1882 to 1902 (Brimley Johnson and Ince, 1/6). It may be said at once that anyone who looks for consistent theological opinions or doctrines in such utterances will be disappointed. They vary almost as much as ordinary human statements. "Almost," but not quite; for there is a truly remarkable vein of consistency running through them all, though given at widely different times, and places, and lands. Some are symbolical representations which are given as actualities; the explanation seemingly being that they describe by images which would, in our world, produce the frames of mind they want to convey. Some are attempts to convey them more directly in the language of space and time. Most are personal "messages." But regarding them all as material for consideration, we may deduce the homely truth that the actions and desires of a life, not any form of belief, are the governing factors in its destiny.

There is one very important inference that flows from the intricate phenomena of the subconscious mind. It is the profound distinction between the "Self" and the "personality" that represents it here. There is no difficulty in distinguishing the Self from its bodily representation; but much more in perceiving that the Self is equally distinct from the stream of consciousness that represents it from moment to moment both to ourselves and to others. Yet anyone who considers the profound alterations in that consciousness from youth to age, the large part played by the subconscious mind in his tastes and desires, the emergence of its powers as supernormal faculties, and the fact that it takes charge of the nourishment, repair, and life of the body with scarcely any aid from consciousness, cannot fail to perceive that it is, during earth-life, by far the largest part of the Self. The "persona" is a mask—the visible representation of the Self under the limitations of heredity, environment, and education within the relativity of Matter, Time, and Space. When those limitations are removed by death, the Self shows the powers which we now class as supernormal. Then its true character is manifest, it knows as it also is known. Character is the criterion; it determines the use we make of circumstances. The same circumstances call out courage in the brave or fear in the cowardly, selfishness or generosity, industry or idleness, content or envy, love or hate.

(To be continued.)

INTERPRETING THE BIBLE ARIGHT.

ADDRESS BY DR. ELLIS T. POWELL.

Dr. Ellis T. Powell delivered the first of two lectures on "The Light that Psychic Science throws on the Sacraments" at the British College of Psychic Science on the 19th inst. Verification of translations has long proved an absorbing task for scholars, and Dr. Powell's account of his researches into the originals of the Scriptures proved to be of considerable interest to his audience.

Most Spiritualists will be interested to learn Dr. Powell's assertion that certain well-known texts should be given quite other renderings. "Try the spirits" should read "Prove the spirits," and the word "prove" for the Greeks meant the examination undergone by a candidate for a medical degree. "Except a man be born again he cannot enter the Kingdom of God," should read: "Except a man be born from above he cannot see the Kingdom of God," which might surely have a reference to mediumistic gifts. In the Apostles' Creed the "Communion of Saints" meant communication with the dead. The original of "Resurrection of the body" says "Resurrection of the flesh." Dr. Powell said that the early Christians were probably familiar with materialisations, and doubtless believed that a time was coming when discarnate spirits would be permanently materialised and dwell upon this earth.

On the subject of the Virgin birth of Christ, Dr. Powell was startlingly unorthodox. He saw no reason why children should not be born by the co-operation of a person on this plane and a discarnate spirit. He had personally received a prediction from intelligences on the other side that this would be done during this century.

Dr. Powell assured his audience that it was only necessary to examine the current meaning of the words used in the New Testament at the time they were written to demonstrate how completely Christianity was based on familiarity with psychic science. He was utterly unable to understand those that asserted that psychic science is the enemy of religion. The lecture was followed by questions and a lively discussion.

H. M.

THE LATE DR. HYSLOP.—A Memorial Meeting in honour of James Hervey Hyslop, Ph.D., LL.D., was held in the Church of All Souls, Fourth Avenue, New York City, on the evening of the 17th inst. Amongst the speakers were the Rev. Dr. Samuel McComb, the Rev. Dr. William Sullivan, the Rev. Dr. Elwood Worcester, Mr. Waldemar Kaempffert, Editor of the "Scientific American," and Mr. Lawson Purdy, of the Board of Trustees of the American S.P.R.

PSYCHIC PHOTOGRAPHY AND OBJECTIVE REALITY.

I have just read Mr. Coates' contribution on "Psychic Photography" in *Light* of January 15th.

I am immensely interested—but I leave his article without any idea of what the writer thinks is the "objective" seen by a clairvoyant, or recorded on a photograph.

For instance, he says: "What we do see can only be a reflection—too often of our own imperfect ideas of that which we conceive may be—but not that which truly is."

How can a clairvoyant, giving descriptions, tell what "may be" of departed folks he knows nothing about?

Mr. Coates says the spirit—the real "I"—is ever invisible, and can be apprehended only through its manifestation. Exactly, but what I want to know—and this, Mr. Coates does not tell us—is what particular manifestation it is that my dead son presents—that is so often seen by one or another clairvoyant.

Mr. Coates says: "That which is photographed is of the nature and character of this physical plane of existence," and almost immediately afterwards tells us: "Etherialisations, even where the form and features are recognised, are not spirits—and, indeed, it is doubtful if they are even spirits clothed in phosphorescent substance extracted from the sitters." Yet he says that objective "spirit lights" are "a phosphorescence extracted by unseen operators—in most cases from the body of the medium or sitters, or both." Why should this process hold good for "lights" and not for the appearance of the departed? And if what our clairvoyant friend sees is only a reflection, how can he—if he be clairaudient—hear the name? Whence comes it? Also if what the clairvoyant sees be only a "reflection" of that which he "conceives it may be," how comes it that that "reflection" is seen to enter the room with a loved one still in the flesh, and pass round the room seeking others whom he knew in earth life?

Further, what takes place when our clairvoyant says: "Ah, now—he is taking off his earthly garments, and I see him in his spirit robes"? Does the clairvoyant "conceive" this also?

Mr. Coates gives a kind of answer to the question that fills my mind. He says: "I should say that those genuinely gifted do see that which is presented to them." Of course they do, but what is it? That's the question.

To proceed: If what is seen is only a "reflection," was it a reflection that I heard speak recently at Mrs. Wriedt's trumpet séance, and that my clairvoyant neighbour saw?

The account of the old lady given to the Canon is baffling. Is it not most likely that the picture presented to the psychic's mind was of and from the old lady herself (assuming it to have been a picture), but the suggestion that the picture was the outcome of a "psychic awareness" of that which must have been within the knowledge of the Canon, seems to fail as an explanation. A "spirit" was once described to me whom I failed to recognise, for the simple reason that I never knew of his earthly existence, nor did any one in the room. The answer to this is *not* that I probably had heard in former times, but had forgotten, and that the psychic got it from my subconsciousness. I can prove this by one fact; that a feature or incident in the man's life was given that belonged to his later years, of which I could not possibly be aware.

Mr. Coates concludes by quoting the opinion of another who says that the "evidence points to the form being made by an artistic means," and appears to agree with this conclusion. If that be so, how does it manage to speak down Mrs. Wriedt's trumpet? Will Mr. Coates write again and state briefly what he thinks the objective figure is that I hear speak and that my clairvoyant friend sees; or that comes to the bedside of another friend, grips her arm with a sensible grip, as he used to do when alive on earth, and asks, "How are you, dear?" My point is that if these spirit people can be seen by a clairvoyant to travel round a room, can speak through a trumpet, grip a friend's arm, speak in a direct voice, move a cushion (as they have in my own home), etc., I think I am justified in assuming that what is seen, and heard, and felt is more substantial than a reflection, and something much more solid than what can be set down as "that which we conceive may be."

Personally, I am satisfied that my "dead" son—in some guise or condition, or some sort of reality—is often actually and truly present in my bedroom. It can hardly be a reflection—or something that I conceive "may be"—that often gently and lovingly lifts the edge of the pillow and delicately presses it against my face. I would also ask how our spirit friends manipulate one's hand for automatic writing, or push the pointer on the Ouija Board if they are not actually close at hand.

But, as I say, I seek for knowledge. Hence this series of questions.

A. HAROLD WALTERS.

THE chief events of our lives usually enter through the unwatched portals.—A. E. WAITE.

THE W. T. STEAD BUREAU.—We were not quite accurate in stating (p. 58) that this Bureau was opened on April 24th, 1909. It was, of course, then known as "Julia's Bureau," the present W. T. Stead Bureau being a revival of the original enterprise.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

11.—By the REV. S. STEWART STITT, M.A., Rector of Stretham-with-Thetford, near Ely, Cambs.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. S. S. STITT, M.A.

The heading of this article is a direct challenge to the Churches that must be faced. Can they take up the challenge boldly, and triumphantly assert that they can learn nothing from Spiritualism? Alas, no; they cannot, for the Great Cataclysm of the last six years has shaken the Churches to their foundations, has revealed the weak places, and has threatened the doom of institutional religion.

Let us, then, with reverence and humility, ask ourselves why the Churches must learn from Spiritualism, and thereby recognise in it the coming of the breath of God to breathe upon the dry bones of institutional religion that they may live, and stand upon their

feet, an exceeding great army (Ezekiel xxxvii., 10).

For Spiritualism is to the Churches what the breath of God was to the dry bones in Ezekiel's vision, a revivifying influence, the breath of life, the quickening, energising principle, the soul of things. By its influence religion becomes real, no longer identified with religious observances, cults or ceremonies, which naturally differ according to taste, tradition or race. Out of the multiplicity of Churches and the confusing clamour of conflicting sects there rises one pure spiritual force appealing to each of us as he can severally understand. It opens before the spiritual vision the grand prospect of that great futurity that leads to life and everlasting bliss; above all, it teaches us that God is here, that His world, the spirit world, is ours to claim and recognise now, and that though clad in fleshly veils, we are spirits now and therefore one with those who have cast off their tenement of clay in order still further to progress.

No longer will the Churches deal with mysteries which may be explained away by the materialist: they will deal with *proved or provable facts*.

The lexicon tells us the definition of the Greek word *mysterion* (mystery) is "a secret once hidden, now revealed." "To you is revealed the mystery of the kingdom of God." It therefore means the same as "revelation," which in its turn signifies "unveiling." So with reverential awe we can approach the pedestal on which the mysteries of the Most High are deposited, remove the veil and gaze upon the Divine Wisdom. In other words, we are enabled to see underlying everything created, be it flower, or animal, or human being, be it sign, symbol or action, the working of Divine Truth, and Spiritual Activity. The scales will fall from our eyes, and though born blind, we shall be able to say, "We see." Then, no longer groping alone we will march breast forward with cheerful heart and lofty brow in the ranks of the children of the One Almighty Father.

Some may say this is Idealism. And so it is, but the Ideal is the only real. What we call real spells finality, and finality spells stagnation, and finally spiritual death and decay. This is the stagnation that has fallen on the Churches. The claim to finality in creed and doctrine spells decay; the claim to infallibility spells death and disillusionment. But the ideal is always before us, it aids us to surmount all difficulties, carries us above all dangers, doubts and fears, and with the banner of the strange device Excelsior, enables us to climb the lofty peaks of high endeavour and noble aspiration, and so attain admission into the ranks of the Holy Ones.

Having thus stated the effects of Spiritualism in its transfiguring and transforming power of every detail of humanity, it will be as well briefly to discuss the light it throws on (1) Scripture; (2) Christian doctrine; (3) human life.

(1) With regard to the Scriptures, the scientific and patient work of thinkers and teachers like Sir Oliver Lodge, Sir William Barrett, Dr. Ellis Powell, and others, casts a new, or, rather, restored, light upon many incidents

in both the Old and New Testaments, which by some have been explained away as myth or folk-lore, and by others firmly believed in as an Article of Faith, but with the proviso that "such things cannot happen in these days." To the true Spiritualist, the Bible abounds in psychic facts from cover to cover. All psychic phenomena known to us are described in its pages. As, for instance, the "direct voice" in the case of Abraham, at Ur of the Chaldees and on Mount Moriah; Moses at the burning bush, which also gives an example of spirit light, Samuel in the Tabernacle, Elijah at Horeb, and many other instances in the Old Testament, not to speak of the voice heard at the baptism of our Lord and at other times in His earthly ministry.

We have among other instances of trance mediumship those of Balaam, Ezekiel and Daniel in the Old Testament, and of Peter and Paul in the New Testament (Acts x. 10; xi. 5; xxii. 17). The records of materialisations are abundant, as in the stories of the visits of angels to Abraham under the oak and to Jacob at the ford Jabbok, as well as the mysterious disappearances of angelic visitors such as the one who appeared to Manoa's wife. This we would rank under the heading of dematerialisation. Under this category, too, we would place the passing of Enoch, Moses, and Elijah, and the Ascension of our Lord. Instances in the Old Testament of clairvoyance, clairaudience, etc., have been pointed out by other writers. Suffice it to say that both in the Old Testament and the New—especially in the latter—the scientific teachings of Spiritualism throw up in strong and vivid relief the reality and genuineness of the Sacred Record.

To sum up the brief hints contained in this section of our paper, the Churches can well learn from Spiritualism the real meaning of that much discussed and debated word "inspiration," and recognise that the Bible is not an "inspired" book, but was written by "inspired" men, "according to the measure of their faith"; that inspiration still exists in all, likewise in accordance with the measure of their faith, or rather in accordance with the practice of the hope that is in them. And that is the development of the spark of divinity latent in all, in everything, but which requires the quickening influence of the Universal Spirit.

So we slip logically into the second phase of our statement that the Churches can learn much from Spiritualism, not only in their attitude to the Scriptures, but also to what is called Christian doctrine.

Faith, for instance, is no longer a blind adherence to a body of dogmas assumed to be final; it is rather "the substance of things hoped for, the evidence of things unseen." It is therefore a condition of motion, and not of static rest. It recognises a dynamic energy which impels us to hope for higher and better conditions than we now suffer or enjoy; and by that hope, the stirrings of the latent Divine life in us, it is creative thought which builds up in our inmost being a consciousness that "the things unseen" are ours by right, and though we cannot now explain them, we understand them without definition, and from that understanding we are driven irresistibly forward to practise what we subconsciously believe.

But mark well, it is "the evidence of things unseen," and when we recognise that the Unseen to us at present is the only Real, we have made a stride upwards, and feel filled with a holy confidence and inspired enthusiasm. "The things that are seen are temporal," says the great psychic, St. Paul. Do we need, therefore, in the short space allotted to us, to go into every detail of the Apostles' Creed? We do not; we cannot; except to assert that Spiritualism can remove every doubt about contested clauses. We can but pause and stay at the first sentence, "I believe in God the Father Almighty."

The writers of the Kabala, or oral tradition of the Jews, have given the best definition of this, the most important clause in the Creed. God is the Light, behind all light known even to the highest hierarchy of Heaven. So that to even them His face is veiled in darkness. Before Him the angels veil their faces, for to them the dazzling light is darkness indeed. So He is called "Ain-Suph." But that mysterious, ineffable light is Love; the mysterious, inexplicable, ineffable, From It extends the manifestation of the Light of

Lights, the Son; a projective ray from the undefinable, accompanied by the radiance of the Spirit of Love.

So one might, if space permitted, comment on the Creed, clause by clause, but we hope enough has been written to suggest thoughts that may lead to real spiritual unity and understanding, that we may be also enabled to see the reality and beauty as well as the responsibility of each one in the ordering of human life and conduct, realising as we do in the midst of "the great cloud of witnesses" that more than once a voice has been heard from the cloud, "This is my beloved Son," and that, in spite of ecclesiastical divisions, as Spiritualists we are one body, not intimidated by any river of death and unafraid at any idea of separation from those we love.

In conclusion, may I suggest that the real union of the Churches should begin by heartfelt recognition of our common sonship with the All-loving Father, grateful appreciation of the new life given to us by the Spiritualist movement; the second coming of the Christ power to us all, and that no external union of the severed fragments of the Church of God by compromise or Lambeth appeals is possible until we all are filled with the fulness of the One Spirit, the One Faith, One Baptism, One Ecstasy of Fellowship in Love with our Father, Whose nature and Whose name is Love.

[The Rev. S. Stewart Stitt, M.A., formerly Scholar of Pembroke College, Cambridge, has been Rector of Stretham with Thetford, near Ely, Cambs., since 1906. After serving various curacies, he acted as Chaplain to the Forces in Cork and Aldershot, from which he was sent to South Africa during the later stages of the South African War. On his return home, he went back to Cambridge with the object of taking private pupils. He was shortly afterwards appointed Vicar of St. Michael's, Cambridge, and Chaplain of Gonville and Caius College. In 1906 the Bishop of Ely presented him with the living he now holds. He is the author of some successful theological handbooks entitled, "The Helps by the Way Series" (Heffer and Sons, Cambridge).]

IN SEARCH OF THE SOUL.

In two portly volumes bearing the above title* that distinguished authority, Dr. Bernard Hollander, gives what is described as a "brief but comprehensive history of the Philosophical Speculations and Scientific Researches from ancient times to the present day, as well as an original attempt to account for the mind and character of man and establish the principles of a science of ethology." That concisely describes the scope and purpose of the work, which strikes us as a monument of painstaking scholarship and research. Volume I. is occupied with the historical side of the research from remote antiquity to the present time. In the second volume the various problems are re-stated, and a mass of new facts and arguments brought forward, together with an account of the results of Dr. Hollander's own investigations.

It is not possible at the moment to deal critically with the various questions raised. Indeed, a work of nearly 900 pages closely packed with historical facts and philosophical speculations practically ranging over the whole period and area of human thought is a formidable problem.

Coming to the point, we inquire to what conclusions this massy survey and digest is brought, and find in the final chapter Dr. Hollander pleading that "the inference that there is no other life because the human mind—or more correctly speaking some human minds—cannot conceive it, is not inevitable." It may be that there is a soul—

"If spirits there are, if they love those whom they have left behind them, if there is any love for humanity in heaven, if God could reveal Himself to our ancestors, heavenly manifestations are still possible and do not require the intervention of unholy media and their commonplace interpretations. Such is my personal opinion. All the same let us keep an open mind on the subject!"

It is a very inconclusive conclusion to arrive at after traversing the history of all the ages and turning and tossing their myriad philosophies and systems. The work is not only exhaustive but exhausting which brings us only to this stage. Yet Dr. Hollander concludes on a more definite note: "Instead of saying 'man has a soul' it would be more correct to say that 'man himself is a soul.' He is not a conscious machine but a spiritual being."

This is the philosophical, the logical and intellectual method of approaching the public, perfectly legitimate, however much it may excite the impatience of those who follow the light of intuition and vision. Not to all comes the swift revelation which precipitates into a single gleaming point vast masses of philosophical speculation and psychical experiment.

For the rest we can only speak with admiration of the labour and critical ability which have produced such a storehouse of knowledge as these volumes represent. The work, as its author tells us, is intended to appeal to Psychologists and physicians, but it is written in a style that may be understood by any educated man or woman interested in social progress and systematised knowledge concerning human nature.

D. G.

* Kegan Paul (£2 2s. net).

F. W. H. MYERS.

A TRIBUTE TO A PIONEER.

By H. A. DALLAS.

Just twenty years ago on January 17th F. W. H. Myers crossed to the Other Side. No doubt many have been remembering him with gratitude. First we thank Him who sent into our world a spirit specially qualified for the work required at such a time as this, an age of scientific progress and critical inquiry. F. W. H. Myers was qualified by his ardent affections, his spiritual aspirations, and, not less, by his critical faculties and his honest doubts. His way to truth was arduous because he was watchful to "guard the purity of belief with a very fanaticism of jealous care, lest at any time it rest on anything unworthy" and at the same time his courage was "ready to follow fearlessly wherever truth may lead." When he thought that loyalty to truth demanded the surrender of cherished hopes and beliefs he was ready to make the sacrifice, and as we know his loyalty was amply rewarded, and he was able to affirm in his last address to the S.P.R. that he could say to himself, "Thou hast that which thy whole heart desired."

We owe him gratitude for the work of his life here, and for the continuation of that work in the Beyond. Sir Oliver Lodge, in his preface to Lady Glenconner's new and very valuable book, "The Earthen Vessel," reminds us that "certain devices were being employed—most of them apparently initiated by Myers—whose object it clearly was to reduce the number of alternative explanations and especially to eliminate telepathy from living people as a necessary element in interpreting the phenomenon."

With this object in view it may be that he still makes some sacrifices to the service of truth, and "absents him from felicity awhile" to help those who have still to dwell in the dimmer light of this world. Myers concluded his autobiography with these words:—

"I had therefore often a sense of great solitude and of an effort beyond my strength—'striving,' as Homer says of Odysseus in a line which I should wish graven on some tablet in my memory—'striving to save my own soul, and my comrades' homeward way.'"

One of his "devices" seems to be the book tests which are now so frequently brought to our notice. As one reads Lady Glenconner's last beautiful book it is difficult to see how any honest mind can fail to grasp the significance of this striking class of evidence. The obvious purpose, the tender solicitude, the characteristic touches point inevitably, as it seems to some of us, to the conclusion that "Love has shown the way" and "has bridged the gulf" ("The Earthen Vessel," p. 48).

Her very convincing book should not only bring conviction to the sceptical and doubting, but confirm the belief of the already convinced. It leads us to think back over our own experiences similar in kind, although perhaps less strikingly evidential, and to realise afresh their value and significance.

And for this we owe our gratitude to her and to others who have given freely of their experiences and shared their consolations; and we remember gratefully those who on the Other Side have thus helped and cheered their "comrades' homeward way."

In 1917, when I received my first "book test" with Mrs. Leonard at a table sitting, we were told, by this method, that the test was "devised by Myers." The device was new to me then, and it seemed to me so extraordinary that I did not expect it to work out successfully: but I was mistaken. It was a complete success and conveyed a very beautiful and appropriate message.

It is a happy circumstance, probably not planned on this side, that "The Earthen Vessel" should have been published just at the twentieth anniversary of Myers' departure (it reached me on the 17th), for it is, I suppose, the first book that is devoted to setting forth the importance and significance of this "device," and to many others besides Sir Edward Marshall-Hall, K.C., it "presents the best case for spirit communication" yet seen.

NEW BOOKS RECEIVED.

Mr. Arthur H. Stockwell sends the following:—"Cheerio Rhymes," by Lilian Bird, and "Mary Luton," by Hilda Jennings (3/- each); "The Secret of Life," by Walter Richards (2/6); "Poems—1918-1920," by J. S. Blanford (2/-); "A Posy of Thoughts," by Mackenzie Bell, "The Path and Other Poems," by T. Leslie Cooke, and "The Piper of Dreams," by A. E. Marshall (1/6 each); "Make Believe," by Adeline Ryan, and "Evening Shadows," by S. P. Wills (1/- each). All the prices are net.

"The Psychic Structures at the Goligher Circle," by W. J. Crawford, D.Sc. (John M. Watkins, 10/6).

ANSWERS TO CORRESPONDENTS.

D. B. SPENCER.—The story you refer to is a very old one, and has been handled from the psychic standpoint many times. It has even formed the subject of a play, "Maria Martin; or the Red Barn." Sir Arthur Conan Doyle dealt with it in a magazine article last year.

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THE GREAT IDEA.

HOW IT IS TESTED AND HOW IT GROWS.

At least two of our contemporaries profess to be greatly distressed at the headway which is being made by popular Spiritualism and draw lurid pictures of what would occur if the whole community embraces the subject. All kinds of terrible things would happen. Everybody would be rushing to séances and getting oracles from the spirit world; moral responsibility would be undermined, and personal initiative abolished.

'Twas ever thus! When the railway train was first projected, there were multitudes of prophets who saw in the innovation woes and tragedies innumerable for the human race. To travel at thirty or forty miles an hour would induce in the travellers a form of mania called *delirium furiosum*. There would be a wholesale creation of lunatics and in all directions life would be rendered intolerable. Besides, what would become of the stage-coach?

How well we know that old tradition—the terrible dangers of the new thing as an enemy of Society and human welfare!

But let our Jeremiahs be comforted. In the first place, there is no danger of the whole community, or even half or a quarter of it, following Spiritualism in any such way as our pessimistic contemporaries forebode. Even amongst Spiritualists, as a general rule, there is no such wholesale rushing to séances and carrying on frivolous experiments. Such pursuits are but a small and, for some persons, not an essential part of the matter at all. Even if there were such results as the newspaper writers imagine, it would only be a part of the general disorder which attends any revolutionary change in public sentiment on some vital question.

Spiritualism is not in essence a matter of séance-going at all. Great numbers of sincere Spiritualists follow the subject along the larger philosophical lines. Moreover, we have a higher estimate of the popular intelligence than have the journals in question. There is a large and increasing body of sober and sensible people who may be safely trusted to conduct their inquiries with discretion. As for the frivolous-minded, they will abuse any subject they may take up, but their mischievous activities are always checked in the long run by the simple operation of natural causes—disillusion and satiety.

These prophets of doom are in Scottish phrase simply "havering." The subject of human survival is not a new gold-field or a get-rich-quick proposition. There will be no tumultuous rush, but rather a gradual incursion of inquirers who will be sifted not so much by personal agencies as by their own quality of character and the circumstances of the time. Those who find no lasting interest or attraction in the matter will fall away, not without a certain change in themselves; those who are fitted by the right qualities of mind will remain, and the process of introducing a new idea into the general consciousness will go on more or less steadily.

Opposition—ranging from the quiet, considered objections of thinking men to the wild denunciations of hysterics—such opposition will doubtless continue and play its appointed part in regulating the pace and testing the vitality of the new idea.

If it is true it will live—if it is false it will die. Its truth has probably already been tested to the utmost, for in all the criticism now offered we see nothing new—the bulk of it consists of the ancient, stale and exploded arguments of a generation ago, to which the educated public no longer respond. The remainder represents concessions made by the opposition. We hear much of the subconscious mind and telepathy, and smile at the naïve way in which matters that would once have been scouted are accepted unquestioningly as a defence against the major proposition—the survival of human personality. That is the idea we stand for and which we keep clearly before us all the time, undisturbed by those events which, however distressing to some earnest Spiritualists, are signs of its emergence in the general mind. If it were something supernatural it would no doubt make its entry in a supernatural way. But it is so much in the order of nature that its birth is attended with pain, danger, disquiet, and disorganisation. We must be prepared for these things. They are a test not only for the subject, but for each of its adherents and each of its opponents. They serve to reveal the faith and courage, the patience, the sincerity, and the sense of justice, or the absence of these qualities, in everyone, whether he is for the matter or against it.

GLASGOW SOCIETY FOR PSYCHICAL RESEARCH

We referred briefly last week to the formation of the Glasgow Society for Psychical Research. The following list of office-bearers, all persons of distinction, has been supplied to us:—

President, the Right Hon. A. J. Balfour. Vice-Presidents, Professor W. Macneile Dixon, Professor Sir George Beilby, Dr. A. K. Chalmers, the Duchess of Hamilton, Miss Janie Allan, Mr. J. Arthur Findlay, Mr. Peter Fyfe, Professor Robert Latta, Rev. Dr. John Lamond, Dr. Neil Munro, Dr. L. R. Oswald, Lord Sands, Professor W. B. Stevenson, Dr. Henry J. Watt. Chairman of Council, Professor W. Macneile Dixon. Vice-Chairman, Mr. J. Arthur Findlay. Hon. Librarian, Dr. James Knight. Hon. Secretary, Miss Margaret H. Irwin (58, Renfield-street, Glasgow).

The objects of the Society are stated to be:—

To conduct, under test conditions, direct investigations into the various classes of psychic phenomena, the results of which may be published and sent to members from time to time.

To collect information on new and important developments in the field of psychic study and research.

To hold meetings of members of the Society for the reading of papers and for discussion.

To hold from time to time public meetings which shall be addressed by eminent authorities.

To direct attention to the more important and trustworthy works published on the subject; and

To direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

Professor W. Macneile Dixon, the chairman of the council, in an interview, said (as reported in "The Times") that the objects of the society were to investigate psychic phenomena on a purely scientific basis and record their results in reports or publications from time to time. The committee were entering on their investigations with a perfectly open mind. They were desirous of gauging the scope of the human mind—how far it was able to retain impressions, and the extent to which recollection could be awakened by association of ideas, &c. So vast was the subject that a century might elapse before a final decision might be arrived at. Up to the present there were no foundations laid on which to work. For people whose minds were untrained this was not a science to dabble in. They did not hope to publish anything of a sensational character.

Professor Robert Latta, one of the vice-presidents, said the objects in view would be determined very much by what they discovered as progress was made. He emphasised the danger of occultism to people who were incapable of making sharp distinctions, as they might jump to alarming conclusions which would result in a neurasthenic condition of mind.

* * According to the "Glasgow Herald," considerable amount of interest is being shown in the society. The honorary secretary, Miss Margaret H. Irwin, 58, Renfield-street, Glasgow, has received numerous applications for membership from leading citizens, including lawyers, clergymen, doctors, professors, students, and members of the University staff; and from well-known social workers. A number of applications have come from Edinburgh, and from London, Oxford, and other parts of England. Miss Irwin will be glad to receive applications, in writing, from those desirous of becoming members.

FROM THE LIGHTHOUSE WINDOW.

We have received a copy of Dr. W. J. Crawford's important new book, "The Psychic Structures at the Goligher Circle" (John M. Watkins). It is a monument of painstaking, accurate observation, and will undoubtedly set the seal on Dr. Crawford's already high reputation. Further reference to this book will be made at an early date. It contains a number of deeply interesting photographs.

In the December issue of the Journal of the American Society for Psychical Research it is stated that a Biography of Dr. Hyslop is in preparation, and an earnest request is made for the loan of letters written by him. "It is known," says the Journal, "that some have received a great many letters, and if these are still preserved they will be of great and almost indispensable assistance. But sometimes a single letter may be important enough to send." Communications should be addressed to Dr. George Hyslop, 200, Chatterton Parkway, White Plains, New York. All letters will be returned, unless this is stated not to be necessary.

In a long contribution to the Belfast "Irish News" (January 19th) by "A Catholic Priest," attacking Spiritualism, the writer, when discussing evil influences, says, "No representative Spiritualist is prepared to deny this charge. The 'Spirit Teachings' of Mr. W. Stainton Moses, the eighth edition of which was published in 1918 by the London Spiritualist Alliance, may be considered a classic in this matter. On page 13 the author refers to his guiding spirits as 'the foes of God and man, enemies of goodness, ministers of evil.'"

Here we have what seems like a wilful perversion of the facts, for evidently the writer was faced with the data on which he based his remark. What actually occurred was that Stainton Moses, while engaged in automatic writing, said to his communicator, "You have spoken of adversaries. Who are they?" The reply was, "The antagonistic spirits who range themselves against our mission," and after describing them as mean and base influences, continues, "They are the foes of God and man, enemies of goodness, ministers of evil. *Against them we wage perpetual war.*" The last sentence, which we put in italics, has been carefully omitted, and the previous words are given as Mr. Stainton Moses' own description of his "guiding spirits." Surely, misrepresentation could hardly go farther than this! It is an amazing example of mendacity, unblushing and unscrupulous.

Mr. A. J. Balfour's acceptance of the office of president of the new Society for Psychical Research formed in Glasgow, in the opinion of the London "Star," will "give a fresh stimulus to the increasing interest in this subject." The newspaper recalls Mr. Balfour's indication of his attitude in the following words he uttered a year or two ago: "God, freedom, and immortality have been treated by at least one eminent writer as the great realities beyond the world of sense. I believe in them all."

The "Liverpool Post" also has this interesting comment: "Mr. Balfour should be in his element as president of the new Glasgow Psychical Research Society, which has sprung full panoplied into existence. The application of scientific doubt to psychical research has its special uses nowadays when there are so many credulous people about, but it would be quite a mistake to regard Mr. Balfour as a sceptic in the matter. Years ago some disbeliever, feeling that here at least he was on safe ground, made to him at a dinner party some scoffing allusion to the cult, and was a good deal taken aback when Mr. Balfour turned on him with some warmth and expressed the opinion that there was ample matter for investigation."

Miss H. A. Dallas gave the second of her addresses on "The Bearing of Spiritualism on the Deeper Life of Humanity" at the British College on January 20th. The excellent hearing she obtained and the stimulating discussion which followed showed how much interest was felt in her able presentation of the subject. Among the points discussed by Miss Dallas were the best means by which we can equip ourselves for our life hereafter, and the nature of the "bands" and "groups" so often spoken of as working in connection with this plane.

We are glad to be able to announce that Mr. R. H. Yates, Secretary of the Spiritualists' National Union, who has been seriously ill with an attack of bronchial pneumonia, is now considered to be out of immediate danger.

The "Daily Chronicle" (January 21st) records a fine of £10 inflicted on a woman in Bristol for fortune telling.

Mr. Horace Leaf, in the course of his northern tour, has gone to Aberdeen after having lectured to large audiences in Edinburgh. He hopes to obtain an opportunity of engaging in public debate with Mr. T. Holmes, who has been lecturing to large audiences in Aberdeen, attacking Spiritualism.

Mrs. Osborne Leonard, in an appendix to Lady Glenconner's book, "The Earthen Vessel," gives an interesting account of the development of her psychic powers. At sittings with the table (in December, 1910) Feda said she was going to control her, as she had work to do through her, "because something was going to happen on the earth plane," and Mrs. Leonard's services would be wanted. The latter was not pleased with this suggestion of control, for she wished to develop normal clairvoyance. Feda, however, insisted, saying, "No, you must be controlled, because otherwise your own mind would interfere with everything we wish to give through you."

Sittings were continued for eighteen months without any change in the method of communication, when one evening, says Mrs. Leonard, "Feeling very tired of what was happening, I thought I fell asleep for a few moments. When I awoke I was surprised to see my friends bending over me in great interest. They told me I had been in a trance for an hour and a half, that Feda had spoken through me, bringing many messages from friends on the Other Side. She had repeated that a dark time was coming, in which she had work to do, and that I would be needed as a medium through whom she would be able to bring assurance of a life after death."

It is good to have Mrs. Leonard's assurance that after many sittings her health was in no way affected adversely. She says, indeed, "I am much better and stronger in health since I developed than I was before." We present this testimony to some of our critics.

The fairies in Yorkshire are further referred to by a contributor in the "Westminster Gazette" (January 21st). Concerning the additional three photographs taken by Miss Wright in August last with a more powerful camera, we are told that six plates were sent to her by Messrs. Illingworth, who had previously placed secret marks upon them, and the three which were returned were declared by the firm to be the plates they despatched a fortnight earlier.

The writer says: "Mr. Gardner was good enough to show me the original prints, and also several enlargements. One picture shows Miss Wright's cousin gazing at a fairy dancing in the air before her face. The fairy, Mr. Gardner had been informed, was seen to leap from a bunch of leaves into the air four times. The fifth time it took a bigger jump, and hovered for a few seconds before the little girl's face, and Elsie 'snapped' it. The most remarkable of the three shows several fairies among the foliage, from which is hanging a cocoon. Standing inside it, or sitting on the edge, is an undraped fairy, with its wings outside, as if emerging. This, explained Mr. Gardner, is really a sun-bath which the fairies use in order to restore their vitality. They have been noticed frequently by people who are able to see fairies, he added."

In reply to some entirely unfounded insinuations made by Professor Jastrow concerning Dr. Crawford, the Journal of the American Society for Psychical Research for December quotes as a refutation the letter from Dr. Crawford published in LIGHT of September 11th, 1920.

Dr. Ellis Powell, in his last article in the "National News," refers to the powers of vision exercised by spirits. He says, "When they are materialised the spirits possess a power of vision which is obviously something very different from ours, and does not depend upon light, at all events, not in the way in which it affects our eyesight. They will, for instance, tell the time to the minute at any point of the séance, either from the watches of the sitters, or by looking at the clock. This they will do however dark the room may be. The timepiece need not be in the room where the séance is going on. If they are told to go and look at the dining-room clock, while the sitting is going on in the drawing-room, they will do it. . . . They will tell you that the bed-room clock has stopped (a fact) and that they have started it again, which also turns out to be a fact."

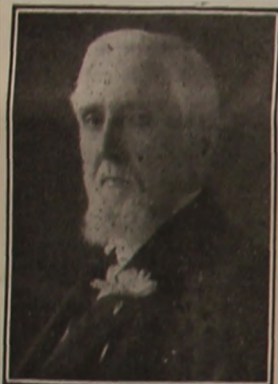
Dr. Powell adds, "Clocks seem to have a peculiar attraction for them. My own timepieces have again and again been made to strike at all kinds of odd moments. Then, the next time I have been in a circle, I have been reminded of the clock's vagaries and told that it was so and so, letting me know that he was about."

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Eighth Article: Continued from Page 43.



MR. JAMES COATES.
Author of "Photographing
the Invisible" etc

Owing to my lecturing engagements I am not able this week to write an article following the matter already presented in the pages of *LIGHT*. Instead of doing so, I give—in condensed form—a contribution from Mr. Fred Barlow, the energetic secretary of the S.S.S.P. At my request he gives some information regarding the genesis of the Society, and the nature of its work, and, in addition, an account of the work of a new psychic for the production of supernormal pictures. The lady's name is not given. That is not necessary. Mr. Barlow's opinions, based on careful research, are important.

"The Society for the Study of Supernormal Pictures originated from a small group of photographers who had corresponded with one another in regard to Psychic Photography. The present Secretary of the S.S.S.P. endeavoured to link up these investigators with each other by circulating amongst them copies of all letters addressed to him on the subject. This circle rapidly widened, and in 1916 the S.S.S.P. was founded for the scientific study and investigation of supernormal pictures. Dr. Abraham Wallace was elected the first president, and Mr. Wm. G. Mitchell, who had started the ball rolling, was elected the first vice-president. Although the Society was strictly private in its investigations and reports, its membership rapidly increased, and now includes such well-known workers as Major R. E. E. Spencer, Miss F. R. Scatcherd, Mrs. Leila Boustead, Messrs. James Coates, William Jeffrey, H. Blackwell, and many other investigators. Many experiments and tests have been carried out by various members of the Society, and a great deal of valuable and technical information regarding the subject has been placed on record. So vast is the subject, however, that no attempted explanation of the phenomena has been publicly announced by the Society.

INTERESTING EXPERIMENTS WITH A NEW SENSITIVE.

"Mrs. D., who resides in London, became interested in the 'new revelation' some time ago, and attended a Spiritualist meeting, where she was told, through a trance medium,

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. 1.—Subject photographed by Mr. Fred Barlow, Hon. Sec. S.S.S.P., with stereoscopic camera, without psychic results.

that she would get 'spirit' photographs. Being an amateur photographer, she experimented with this object in view—at first, with no success, but eventually indistinct faces appeared on her plates. The power increased with amazing rapidity, and in the course of a few weeks Mrs. D. has developed into a remarkable sensitive for these photographic results.

"The imposition of rigid test conditions, as a rule, tends to create an atmosphere far from conducive to the best results. That it is possible to secure harmonious test conditions in connection with the investigation of psychic photography has been proved lately by the fact that in two days many useful experiments were carried out with Mrs. D., in

my own home in Birmingham. The conditions were very simple and the tests convincing. With one exception all the results were obtained on plates taken from my own packets. These packets had been in the possession of Mrs. D. for about a fortnight before the experiments. It appears as though the plates, in some peculiar way, become impregnated with the sensitive's aural or psychic emanations. My four packets of plates were in this instance specially and privately sealed, before sending on to Mrs. D. I most care-

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. II.—Subject photographed in Mr. Fred Barlow's home, simultaneously with the stereoscopic camera, giving unidentified psychic picture, extending beyond back-screen and independent of it. Most evidential result.

fully verified that they were all intact when Mrs. D. handed them back to me, the day before the first experiments took place. They then remained in my possession until after they had been developed.

"Space forbids a detailed account of the experiments conducted, but the results secured all tend to confirm the theory of the use of what has come to be known as a 'psychic transparency.' I do not think that the lens had anything to do with the formation of the psychic images which appear to have been printed on to the photographic plates. [Italics are mine.—J.C.]

"Several cameras were used in these experiments and simultaneous exposures made. In no case, however, did the psychic image or images appear on more than one plate at a time. The two halves of the plate in a stereoscopic camera were void of any supernormal result (see Fig. 1.), whilst the plate in the camera next to it, exposed simultaneously with the plate in the stereo camera, showed clear supernormal images (see Fig. ii.). This experiment was repeated several times.

"It may be, of course, that the forms after all are objective. This is unlikely, however, as occasionally a psychic image has been obtained which is a duplicate, in every detail, of one previously secured. This suggests that psychic transparencies may be kept and used over again. A similar instance occurred in these experiments where two psychic images were secured which were exact duplicates, as regards pose, etc., of pictures obtained some time previously, with the curious exception that the arrangement of the draperies surrounding the psychic figures was entirely different.

"Many negatives of these photographic results show signs of double exposure, and it is just this that has led so many hasty and inexperienced investigators to turn down the whole thing as a fraud. [The italics are mine.—J.C.]

These signs of double exposure, however, in many instances tend to confirm the theory of the use of a psychic transparency, as this necessarily involves a double exposure—the one exposure normal and the other supernormal.

"Many of the psychic faces obtained through the mediumship of Mrs. D. are full of beauty—almost too beautiful to be likenesses of ordinary human beings. With rare exceptions, the psychic images are the same way up as the images of the sitters, and this suggests, of course, that the operation of impressing the supernormal picture on to the plate takes place after the plate has been inserted in the dark slide. The following instance would suggest that this actually takes place whilst the dark slide is in the camera, after the focussing has been done.

"Just before Mrs. and Miss D. left our home, I took a photograph of the two of them, together with my wife and

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. III.—Subjects: Front row, Mrs. Barlow and Mrs. D., the new psychic photographer; Top row standing, Miss D., daughter of the psychic, and Mr. Fred Barlow. The psychic portraits are recognised and claimed as the Guides of Mrs. and Miss D.

myself, operating the shutter by means of a long thread. During their short stay, Mrs. and Miss D. had several times told us that their 'guides' had promised to be with them. The sensitives have previously secured what they are convinced are photographs of these 'guides,' and they were a wee bit disappointed that they had not manifested during this series of sittings, by giving their own pictures. The preparations for this last photograph were hastily made. I used a half-plate camera, and the whole of my apparatus. Immediately before making the exposure, I specially placed Mrs. and Miss D. so that instead of one being behind the other, they came on opposite sides of the plate—the one sitting and the other standing. After exposing I straightway developed the plate, and we were delighted to discover that the beautiful 'guides' (see Fig. iii.) of the sensitives were to be seen on the negative in correct relation to the sitters, i.e., 'Bessie,' Mrs. D.'s 'guide,' appears right over her head, whilst 'Stella,' the 'guide' of Miss D., is seen above her.

"This is a beautiful psychic picture, and wonderfully evidential. In this instance, no séance was held immediately before the photograph was taken, and the whole of the procedure only occupied a few minutes. It was taken on my own suggestion, and, as already mentioned, only my apparatus was used, and the whole of the operations (as regards the normal part of the picture) were carried out entirely by myself. Even had deception been attempted it could not possibly have succeeded, and the result itself rules out trickery. The joy of the mediums, when they saw the negative, would have disillusioned those carping critics who have never investigated, but are sure it is all fraud!

"Apart from its evidential value and beauty, the result referred to is valuable as tending to show that the supernormal images were impressed on the sensitive plate during the short time that elapsed between placing the sitters and making the exposure. [The italics are mine.—J.C.] The 'something' that took place, in my opinion, undoubtedly occurred then, and such I believe to be the case as regards

the majority of supernormal pictures secured when the camera is used.

"I particularly wish to emphasise the fact that the best effects were secured on half-plates exposed in my own camera, the plates being my own, and the whole of the operations being carried out by myself. I also used Mrs. D.'s camera with a fair amount of success. This is a somewhat rickety folding quarter-plate camera, and was the only one she possessed—certainly absolutely useless for preparing beforehand half-plate 'results'. One is forced to the conclusion, after careful consideration of all the circumstances, that invisible Intelligences are at work, whose knowledge surpasses that both of sitters and sensitive.

"FRED BARLOW."

I present the foregoing contribution of the Hon. Secretary of the S.S.S.P. as it deals so fully with Mrs. D.'s mediumship. I am not acquainted with the lady, but have great pleasure in printing this testimony to the *bona fides* of this medium.—JAMES COATES.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

II.—HEARING.

It may seem to some that the subject of clairaudience is of less intrinsic interest than that of clairvoyance. It is known that people differ widely as to the degree of vital impression received by the two senses respectively, and that most of us can easily be assigned to either the seeing or the hearing group. The latter are more easily affected, for instance, by anything said, and especially by the *timbre* of the voice, than by what they read; they prefer music to pictures, tone-poets to the others. "The silence that is in the starry sky, The sleep that is among the lonely hills," soothes them more deeply than the sight of the far horizon, and the memory of a song or hymn-tune outlasts that of the words. We pass then from a realm of colour and form to one of sound, leaving the lightning-speed vibrations of the ether for the slower and denser ones of earth's atmosphere. How much less importance has been attached to the second of these is proved by the fact that a search through psychical bibliography shows no single treatise, and but few papers and articles dealing exclusively with clairaudient phenomena. Almost all our knowledge rests on the observation of spontaneous instances, and to a much lower degree on those that have occurred under hypnotic experiments in conjunction with clairvoyance. Here, then, the psychic sense gives evidence of its existence, and again shows a range transcending, but reproducing the physical counterpart; and we must apply the same evidential standard, requiring the psychic experience to correspond to some reality in the natural world.

Using this standard, we cannot, of course, accept every sound or even every voice heard, but not known to have an objective cause, as proof of psychic hearing. Many hauntings consist solely of sounds,—sighs, rustlings, footsteps, and so on, up to near or distant music, reading aloud, the wailing of children, the quarrelling of partners, various screams, weepings, and the like. It seems more reasonable to attribute some kind of objectivity to the sounds themselves than to suppose that all the witnesses in a given area or building developed clairaudient faculty.

A CRY IN THE NIGHT.—HUMAN WIRELESS.

But when Reginald Span was fording a swollen river by night, in New Zealand, and getting into difficulties, shouted for help, his cries were heard by three persons independently at the homestead he had left, 130 miles away ("Things that Have Happened," p. 8). The person who rescued him was the shepherd whose light he had seen on the opposite bank, but the people at the other end also came out, supposing that he had returned. Even if we invoke telepathy, it was curious that it should take the same form in everyone, and that not the commoner one of seeing or impression; but there are equal difficulties in supposing all to have become clairaudient. For one collective instance like this, however, there are ten where words spoken by someone far away are heard only by the single person whom they may concern. No one who has read it can forget the story related by W. T. Stead ("Real Ghost Stories," p. 63) of the sailor's agonised cry, "O, Lucy! Lucy!" as he was swept from the masthead of the storm-driven ship in the wild seas south of the Cape; and how that cry was heard and the vision of the plunging ship was flashed before the sister's eyes three thousand miles away. Although this story is not reported by the actual first-hand witness, and Mr. Stead had not had time to produce the verification for which, as he points out, there was ample material in the captain's statement, the ship's log, and the evidence of Lucy's parents, we can accept it as true to type.

The farewell cry of men perishing by "battle, murder, and sudden death," and especially by drowning, has again and again rung across the world, and found its way to the heart which was its own. Where people are very near the moment of departure, they make themselves seen or heard, but rarely both; if the latter, it is by the call of

some beloved name oftener than anything else. The son in New Zealand hears his name, "Harry, Harry," and recognises his mother's tones in far-off England ("Phantasms," case 157), or a mother in England, sitting at work on a summer evening with her daughters, hears a cry of "Mother" from a son in peril of his life in the Southern seas (Funk, "Widow's Mite," p. 316); a schoolmaster's wife, going into the cellar one winter evening, hears three heart-breaking calls to her, and knows that it is the passing-hour of an only and much-loved brother (Flammarion, "The Unknown," p. 114), or an old servant, married and settled in the country, wakens her husband and insists on burning a candle till dawn because she hears the call of her former mistress repeatedly, and habit and affection are strong. The calling of the name in all these cases was witnessed to by those on the spot, but where there is not direct evidence of this, the existence of a strong wish for a particular presence seems to make itself felt in this way. A mother in Italy, for instance, whose son was taken ill in London, seemed to hear an impatient cry of "Mamma," and exclaiming, "There is Nino," threw down her work and went into the hall expecting to see him; or a child at school, crying at night with toothache, is heard by his mother, who says, "I hear Camille crying, he is calling me." Sometimes a lesser thing still, such as Mr. Fryer's tumble on a station platform and his involuntary cry of "Rod" (his brother's pet name) as he fell, has had the effect of making itself heard ("Phantasms," case 268). A pleasing but very rare instance of a brother's voice being heard when there was no special reason for it at the time is given by Myers ("Human Personality," II., 58). In this case two sisters were the hearers, one of whom was psychic. Their half-brother was at a concert engaged in the singing of the song, "We'd better bide a wee," with a lady, to the accompaniment of a small old-fashioned melodeon, and the man's clear, deep tenor, the soprano, and the instrument, were all heard together. A letter containing sad news was on its way to him, and the thoughts of the girls naturally turned strongly to "Robert" at the time, but this was a true case of clairaudience on their part.

THE VOICE AND THE MESSAGE.

In a study by Dr. Barker Smith ("Provincial Medical Journal," 1893) of auditory phenomena, he includes every kind of voice irrespective of its nature, and remarks on the great psychological value to the clairaudient "patient" himself, as well as to the student, of attention to this experience. Such attention seems to emphasise one characteristic of genuine psychic hearing, and that is the recognition of the voice, and of its emotional content. Whether it is passionate desire, or need, or pain, or fear, or even mere irritation, as in the case of Mrs. Stone hearing her son speaking "eagerly and as if bothered" when he had found no carriage to meet his train ("Phantasms," case 267), yet there is seldom any doubt as to whose voice it is, or what state of mind he is in. Voices are as individual as finger-prints, and as unmistakable as any mark of recognition that exists. If we are to accept the accounts of "direct voice" phenomena, they are carried forward unchanged by death, and in Miss Monteith's book, "The Fringe of Immortality" (p. 94) she relates of a man whom she had never seen alive but was seeing clairvoyantly, that he "had an uncommonly loud voice. Relating this to his people, they corroborated the latter by telling me that, owing to this powerful organ, he was, in the old days, known as 'the bull.'" This, to be sure, carries us a step beyond the limits set before us to begin with, that the voice heard by us here shall also be heard by some witness there, wherever the speaker is. It is a little step, but it takes us across the gulf, and we must now, therefore, take into account not only the "sound of a voice that is still," but the substance of its communication. When Major Poole, for instance, after his death at Laing's Nek, but before news of it had reached England, appeared to his old friend in a London club, and said, "I'm shot," and answered the excited question of "Good God! how and where?" with the words, "Through the lungs," we cannot suppose he was actually speaking these words, or had spoken them as he died; or again when Mr. D. King's cable-laying ship, the "La Plata," had foundered in the Bay of Biscay, and he lost no time in appearing to his brother (at a dream Assembly, in evening dress, too!) and remarking, "Did you not know I have been wrecked again?" it is equally certain that those were not likely to have been the words of the drowning man, though they may have been his thought. (Both these cases are in "Proceedings S.P.R.," V., pp. 412, 455.)

Ah! But here we are, as we have been all along, on the old slippery ground of telepathy, and that for the simple reason that clairaudience is much more inextricably bound up with it than is clairvoyance. For the world is full of things that may be seen and are not necessarily the product or expression of a human mind, but words *must* be so. It will be noticed, too, that in nearly every example, and in the dozens of others which they resemble, the condition that makes hearing possible is that of telepathic rapport, arising out of some strong bond of interest or sympathy; but that does not weaken the argument that whenever words spoken at a distance, or beyond possible reach of natural hearing, are nevertheless perceived as words, psychic hearing is as much involved as psychic see-

ing is involved in veridical clairvoyance. It will be in place here to consider a further feature of the dream concerning General Sherman (Jones, "Psychic Autobiography," 110) described in the last article.

"I HEARD HIS VOICE!"

Now the voice that the narrator so emphatically tells us she heard was one she had never heard with the outward ear, and there could be no recognition of the tones; neither did any stronger rapport exist between the speaker and herself than exists between any member of the public at a time of national stress and a public man on whom the national safety depends to some extent. There had been no news of Sherman's Army for some time, and she wanted news; asked for it, and got it on six points, proved later by General McClurg, an eye-witness, to have been vividly occupying Sherman's mind at that very hour. Another case, resting on the testimony of a Scottish lawyer, was that of a boy at Peterhead who was mesmerised, and asked to "see" how the whaling-fleet was faring in the Arctic seas. Besides describing what he saw, the lad stated the substance of a conversation between two of the captains, and that he was told the "Hamilton Ross" had "upwards of 100 tons of oil." The previous taking of that vessel had been less than 20 tons, but this and the other details (all recorded before the arrival of the fleet) were proved correct. ("Proceedings, S.P.R.," VII., 49-53.) Here also there was no personal link stronger than that which exists between any two persons living in the same town, who may know each other by sight; even that was only a "perhaps."

The last instance occurred in 1850. Let us take one, to end with, from 1920. A little group of scientific men, members of a Medical Society in Mexico, have been conducting a series of experiments under hypnosis, expressly designed to prove the play of psychic sense, when every physical sense is completely inhibited. The results were communicated to the American S.P.R., and may be found detailed in their Journal for August of last year. The hearing test was certainly ingenious, because it involved no human agent. A piece of pumice, exactly like several others in size and shape (but all subjected to different treatments) had been locked up for three weeks in the case of a large clock which struck the hours and quarters. When this piece (of course without the knowledge of the hypnotist who did not select it himself) was placed in the subject's hands, she received the sensation of ticking and chimes, and on each occasion the same result with the same piece. Here is something as analogous to psychometric vision as it can be. The nearest parallel is Kinglake's hearing of the bells of Marlen on a Sunday afternoon, when he was two thousand miles away in the desert of Sinai, but he was in full possession of his senses at the time.

(To be continued.)

EXPLAINING THE FAIRIES.

"Now look," he added, pointing to a strange little group of beings like elves which were approaching us hand in hand, gambolling like children, 'look at those, they are the mental and bodily emanations cast off from the minds and bodies of children which consolidate into these quiet, harmless little elementals when brought into contact with any of the great life-currents that circle around the earth, and which bear upon their waves the living emanations cast off from men, women and children. These curious little beings have no real separate intelligent life, such as a soul would give, and they are so evanescent and ethereal that they take their shapes and change them, as you will observe, like the clouds in a summer sky. See how they are all dissolving and forming again afresh.'

"As I waked I saw the whole little cloud of figures shift into a new form of grotesque likeness, and whereas they had looked like tiny fairies in caps and gowns, made from flowers, they now took wings, becoming like a species of half-butterflies, half-imps, with human bodies, animals' heads and butterflies' wings. Then as a fresh strong wave of magnetism swept over them, lo! they were all broken up and carried away to form fresh groups elsewhere with other particles."

—From "A Wanderer in Spirit Lands," by FRANCHEZZO.

UNSWERVING.—"No man has so impressed me with his single-hearted devotion to truth and righteousness. He never stooped. I remember once when he seemed more uncompromising than usual, quoting to him the words, 'He knoweth our frame, He remembereth that we are dust,' 'True,' said he, 'but that is no reason for being any dustier than we can help.'"—"Growth," by GRAHAM TRAVERS.

MR. R. ELLIS has relinquished the position of Hon. Secretary of the North London Spiritualist Association, a position which he has held for four years. By his energetic labours and excellent organising powers Mr. Ellis has done much to put this flourishing society in the strong position it now occupies. His successor is Mr. F. W. Wilkinson.

MR. JAS. P. SKELTON, Hon. Secretary of the Belfast Association of Spiritualists, informs us that Mr. James Coates has just concluded a successful series of meetings in Belfast under the auspices of the Association. He describes Mr. Coates' addresses as fine in tone and displaying a deep experience of the philosophy of Spiritualism.

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Dr. Arthur Hadfield, of the Ashurst Neurological War Hospital, has told us that—

"Those who would live lives of energy must look to the resources of the mind rather than to those of the body, and must study the laws which condition mental energy and mental fatigue";

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"We are living far below the limits of our possible selves, and there are open to us resources of power which will free us for a life of energy and strength."

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For example, it is now known to students of Psychology that a great many of our actions are governed and modified not only by our conscious Will, but also by what is known to Psycho-Analysts as "the unconscious."

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LESSON XI.—YOUR SUB-CONSCIOUS MIND.

Our minds may be likened to icebergs, which when floating in the ocean show only a small portion of their mass above the water's level. The great bulk is below—out of sight. Our consciousness is but a part of our mental life. Deep down is the life which we call sub-conscious, or unconscious, and its immense importance is now being realised. It is as important to you as to the professional student of Psychology. This lesson embodies the latest and most important discoveries in the science of Psychology, and deals with Psycho-Analysis, Repression

and Expression, and the question of training the Sub-conscious.

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"Psychology as a science remained largely outside the ken of the average man until the findings of the scientists were linked up with the facts of every-day life by Pelmanism. Pelmanism makes available for practical purposes what the scientific investigator has discovered by years of patient laboratory research."

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ALL CORRESPONDENCE IS CONFIDENTIAL.

PHYSICAL PHENOMENA OF MEDIUMSHIP.

A study of telekinetic occurrences by Baron Dr. von Schrenck-Notzing, physician at Munich, published in German by Ernst Reinhardt, Munich.

REVIEWED BY ARNO S. PEARSE.

Baron Dr. von Schrenck-Notzing who, with his epoch-making book on Materialisation Phenomena has extended his reputation as a most careful research worker in the realms of psychic science beyond the confines of the Continent, has recently completed a most instructive book on Physical Phenomena, as above.

The author investigates physical phenomena, and endeavours to find a hypothetical explanation in accordance with natural science. Although Spiritualists will disagree with his conclusions, yet all but the most credulous will welcome the collection of facts which the book presents in unmistakable clearness, and they will, in this country at least, weigh up the arguments which this eminent man of science throws out as a tentative hypothesis.

In spite of the author's extended investigations in psychic matters, especially in materialisation, he is far from endorsing spiritualistic ideas. On the contrary, he considers "that the interest in parapsychological problems and the desire for progressive recognition of the irrational in the science of nature, as interpreted in the spiritual life of the present age, more particularly by the younger generation, contain the dangerous tendency towards mysticism and superstition which are antagonistic to clear philosophical thinking."

The author maintains that the movement of inanimate objects—without touch—through as yet unknown forces, may appear to us as "occult," they are, however, "phenomena" created through constructing, synthetic, building forces, or may be disintegrating, analytically decomposing forces, for us, at the present time, appearing transcendental, whose emanation or absorption takes place through the organism of the body. Therefore, we have to deal with the events of natural science, which are subject to natural laws and differ from others solely because they are rarer than the ordinary natural occurrences; it is possibly true that the generally known theories do not suffice for the explanation of the specific cases, as our knowledge of the natural forces, in the view of the author, is extremely limited, and does not entitle us to judge *a priori* what is possible or impossible in nature. Schrenck-Notzing does not claim that his hypotheses are absolutely the last word; his purpose in writing the book was to point out to future students possible new roads for the investigation of experimental research of telekinetic phenomena.

The first chapter of the book gives a review of the work done in this field by the late Julian Ochorowicz, professor at the Warsaw university. His work being fundamental and not sufficiently known, it forms the introduction to the book; this part also contains the experiments which the author carried out as a check on Ochorowicz. The second chapter concerns analogous observations, gathered by many savants and the author himself in the presence of Eusapia Palladino, and contains some more recent observations of the same kind with other mediums.

The book will appeal to English readers, especially on account of the very critical review of the researches carried out by the late Dr. Crawford with the Goligher circle. The author has checked most of the experiments with another medium, and whilst he testifies to the correctness of the facts, he throws overboard the spiritistic explanation, and says that the rods of Crawford are nothing but the "protoplasmic prolongation or efflorescence" which has been observed with Eusapia, Stanislowa and other mediums; it is a projected mass of fluid threads as shown on the negatives obtained by the author. Great credit is, however, given to Dr. Crawford for his research work. The last chapter is an excellent comparative survey of the physical mediumship of the various persons with whom experiments were carried on.

The book shows that telekinetic and teleplastic occurrences are merely different degrees of the same (unknown) animistic process, and for this reason the author has added as an appendix the report of Dr. G. Geley, of Paris, with excellent copies from original photographs of the phenomena of ideoplastics. Dr. Geley carried out his experiments with the same medium as Schrenck-Notzing, and the two independent investigations bear each other completely out. In this connection the author adds some very valuable evidence showing that suggestion, education and environment of the medium, are the governing factors as to the shape of the forms materialised.

The book contains 201 pages, the facts are splendidly marshalled, and though we may not agree with all the conclusions, yet we cannot but welcome such thorough investigation.

This book really forms an introduction to Schrenck-Notzing's book on Materialisation Phenomena, of which Messrs. Kegan Paul and Co. have issued recently a magnificent English edition.

Owing to the present existing prohibition on the export of books from Germany, the reviewer has gone into more details than would otherwise have been necessary.

WELCOME TO DR. JULIA SETON.

Miss Callow presided over a large gathering at the Mortimer Hall on January 24th, organised by the International New Thought Alliance, to welcome Dr. Julia Seton, who is now on a visit to London after an absence of about seven years. Among those present were: Professor and Mrs. Bickerton, Mrs. Drakoules, Miss Gerda Linde, Mr. R. Dimsdale Stocker, Colonel W. J. Roskell, Mr. C. G. Sander, Miss L. Sander, Miss M. Bridgeman, Mrs. Hall Simpson, Mrs. Waterhouse, Miss E. G. Owen, Miss M. Challen, Miss Stacey, Miss Hope, Miss Bradford, and Mrs. Everett. After a number of short speeches by leaders of the various New Thought groups expressing great pleasure at Dr. Seton's visit and the important results it was likely to have, the guest of the evening replied. In a very happy speech Dr. Seton thanked those present for their very cordial reception. She said that their joint aim was to make the Kingdom of God come on this earth. During the evening Miss Symmons contributed pianoforte selections, and Madame Seymour sang.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

Amount previously acknowledged	£	s.	d.
L. J. ...	127	18	4
Mrs. Storkey ...	1	1	0
Mrs. Home ...	0	10	0

Mr. J. J. Vango and "RUPERT LIVES."—Mr. J. J. Vango writes to repudiate a statement which he has learned is in circulation to the effect that he has made considerable profit out of his connection with the Rev. Walter Wynn's book, "Rupert Lives." Mr. Vango states that he has never asked for or received one penny of remuneration for his services in connection with the sittings referred to in the book, his whole aim being to forward the cause of Spiritualism, and not make private gain. Had he received any share in the profits of "Rupert Lives" he would have passed it on to some Spiritualist charity, but he is given to understand that there have been no profits.

PSYCHIC RESEARCH QUARTERLY.

Vol. I. No. 3. JANUARY, 1921.

The Special Technique of Psychical Research.

Two Noteworthy "Book Tests." Mrs. W. H. SALTER.

Magic and Mediumship. E. J. DINGWALL.

Mathematics and Psychical Research. H. S. REDGROVE, B.Sc.

Faith-Healing and Superstition. D. H. WILSON, M.A.

On the Rim of the World. DR. J. PATERSON-SMYTH.

Further Evidence of Discarnate Agency. J. ARTHUR HILL.

Vital Energy and Psychical Phenomena. HEReward CARRINGTON, Ph.D.

Correspondence; Reviews of Books.

The Law of Love. As Expounded in a Narrative of Life and Activities on "The Other Side." C. R. STEWART. 4/6 net. [this day.]

The first and second parts consist of reproductions of messages containing the occult explanation of the world-unrest, and shows how the gradual recognition of the Law and Love will bring into existence the new era of Peace of Liberty.

The Church and Psychical Research: A Layman's View. G. E. WRIGHT. 3/6 net. [this day.]

The A.B.C. of Occultism: The Answer to Life's Riddles. O. M. TRUMAN. 3/6 net.

An elementary Introduction to Occultism, the "Science of Unseen Causes": The Universe—Man—Karma—Phenomena—Religion.

In Search of the Soul, and the Mechanism of Human Thought, Emotion, and Conduct. By DR. B. HOLLANDER. 2 vols. Royal 8vo., 42/- net. [this day.]

The Foundations of Spiritualism: A Critical Survey. W. WHATELY SMITH. 3/6 net.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE TEST OF CLAIRVOYANCE.

S. D. gives me an account of visual phenomena which seem to point to clairvoyance and asks for advice. I fear it is not easy to decide on these cases where the apparent clairvoyance is in a rudimentary form. There are such things as optical illusions and certain disorders of the eyes which give occasion to apparently objective images. It would be wise for S. D. to ask the advice of someone personally known to her who has experience in clairvoyance, for it is my experience that some forms of clairvoyance are put down by the ignorant in these matters to illusion just as on the other hand optical illusions may by those ignorant of medical science be attributed to clairvoyance. It is a matter that needs care. If there is genuine clairvoyance it usually brings its own proofs in the end. But really good clairvoyance is very rare. Most of what passes under the name is imperfect and fragmentary. At its beginnings the clairvoyant faculty is often marked by the appearance of lights, colours, and misty forms. But until it has travelled beyond that stage to real *clear seeing*, it is not easy to pronounce a judgment.

SPIRITUALISM AND RELIGION.

C. J. H. Stockwell, referring to a statement in a recent issue of *LIGHT* that Spiritualism is not a religion, asks for a definition of religion. Let Webster's dictionary (which is usually accepted as a sound authority on the meaning of words) reply: "The outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear, or awe of some superhuman or over-ruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety. Religion (as distinguished from theology) is subjective, designating the feelings and acts of men which relate to God." The basis of a religion, then, is belief in a deity or deities to whom are due reverence and obedience. The basis of Spiritualism—the only distinctive thing about it—is the assurance that our loved ones live on after the death of the body and are sometimes able to communicate with us. Each belief helps the other, but it is quite possible to hold either without the other. That is why I cannot regard Spiritualism as a religion. It is, rather, one of the pillars (not the only one) in the temple of the greatest and most inclusive of all religions—the all-embracing Fatherhood of God.

THE "GHOST" OF A SOUND.

Enquirer tells me of the experience of hearing her clock chiming the hour and then suddenly hearing it again, the second instance being the *real* chime. This happened several times, but I certainly cannot offer any explanation. It might, of course, have been an illusion of hearing. On the other hand it is rather suggestive. It reminds me of some curious instances of coming events making themselves known in advance. There are some instances mentioned by

the late Mr. Andrew Lang as occurring in Scotland—one of them being knocking at a door—heard by several people—which occurred before the arrival of a visitor, after which the *real* knock followed. Mr. Lang does not guarantee the truth of the story or rather its psychic character. But I know of some curious instances where the psychic explanation seems to be the only one possible. There may be the ghost of a sound, something like a shadow cast in advance of the physical reality. But that, of course, is pure speculation.

THE DAVENPORT BROTHERS.

B. H. (The Hague) tells me of two performers in Holland, Mr. and Mrs. Chambry, who perform remarkable feats in a cabinet, exactly the same as those associated with the Davenport Brothers. The performance is given at various public halls in Holland, and B. H. is sufficiently astonished at some of the feats to think there may be some psychic explanation. There may, of course, be some such explanation, but it seems to me very improbable. Stage conjurers are sometimes almost diabolically clever in producing their effects. They do things which appear to have only a psychic explanation, yet sleight of hand and illusion are the only agencies really employed. I can say nothing positive about the Davenport Brothers' manifestations, but from what I have read about them there seems to be considerable ground for regarding the brothers as mediums of a type.

TRANCE MEDIUMSHIP.

To Investigator (F. V.).—I agree with you that "indiscriminate passes" applied to a medium on emerging from trance are inadvisable. Usually I think passes are unnecessary, at any rate in the case of a well-developed medium. Conditions vary, of course, and where the control is known and has shown himself experienced and trustworthy it is wise to ask for and act upon his advice as to the method of sitting. I would advise you to obtain a little book, "How to Develop Mediumship," by E. W. and M. H. Wallis, to be obtained at this office (post free, 2/2d.).

DISCOURAGEMENTS.

"Black Rock" tells me of her disappointment in failing to get into touch with her friends on the other side or to receive any evidence through mediums of their continued existence and affection. This is not a unique case. Some people have to wait years for such evidences, although my experience is that they always attain it in the end. Sometimes I think the obstacle is their very anxiety to obtain such proofs, for in some way a too ardent seeking seems to defeat its own end. Probably it destroys that attitude of quiet receptivity which is generally necessary in these things. I say *generally* because sometimes the proofs will come to people who are either aggressively sceptical or anxious and excited. But these are exceptions to the general rule. I should counsel "Black Rock" to make acquaintance with sympathetic persons with knowledge and experience in the subject, and will endeavour to put her in touch with friends of this kind.

A WORK OF IMPORTANCE.

A CLOUD OF WITNESSES

BY

ANNA DE KOVEN

(Mrs. Reginald De Koven)

The late Dr. James H. Hyslop, who was the secretary of the American Society for Psychical Research and had for many years personal knowledge of Mrs. De Koven and the principal persons concerned in this record, contributes an introduc-

tion vouching for the *bona fides* and seriousness with which the investigations have been conducted and the results recorded. He says:—"There is no reason why we should not regard the record as a valuable contribution to the evidence of survival."

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"LIGHT" COVER DESIGN COMPETITION.

KEEN INTEREST SHOWN BY OUR READERS.

NAMES OF JUDGING COMMITTEE.

During the last week we have received a considerable number of letters, both from intending competitors and others showing the widespread interest now being taken in our Cover Design Competition, and the great affection the readers of our journal have for its every page. Amongst the questions raised in the letters received have been some referring to our stipulation that the design should be carried out in line work. It appears that numbers of artists prefer, when possible, to make wash drawings. We shall be only too pleased to accept drawings executed in this medium, but will competitors remember that their designs must be of such a character that they can afterwards be converted into line drawings. If the winning design should happen to be in this medium, it will be necessary for us to convert the drawing from wash into line. Again, several correspondents ask if it is possible for us to have our cover produced in two colours. We are sorry that this is commercially impossible at present. And even to print the cover in any other colour than black cannot be considered just now. A few intending competitors have asked us if their designs are to be limited to seven inches by eleven and a-half. We may state that designs may be sent to us in any size, in this proportion. It is often better to make a design at least twice the size of that to which it is to be reduced. With regard to the actual design itself, we have had many suggestions, but we refrain from quoting these, as we would rather leave the treatment of the idea entirely in the hands of the competitors. We may, however, emphasise one important point, that the title, *LIGHT*, must be bold, and the rest of the design strong and yet simple in its treatment. A glance on the bookstalls to-day may help competitors, and they will notice that those cover designs that attract the most attention have very little detail in them. One can always overload a design with symbolism and tracery.

THE JUDGES.

We now have much pleasure in announcing the names of the committee of judges, amongst whom will be recognised well-known artists and representatives of the Press:—

Viscount Molesworth.

Ellis T. Powell, LL.B., D.Sc. F. J. Lamburn.
Mrs. Ch. de Crespigny. J. A. Stevenson.
Garth Jones. E. Wake Cook.
E. Middleton. David Gow.

For new readers we repeat the conditions under which the competition will be conducted:—

How to Enter for the Competition.

All designs must reach the office of *LIGHT*, 6, Queen Square, Southampton Row, W.C.1, on or before February 21st. On this date the competition closes. Designs, if sent to us by post, must be carefully packed, and on the back of each design must be written the full name and postal address of the competitor. Every care will be taken of the designs submitted to us, and, with exception of the winning designs, all will be returned in due course to the competitors.

Requirements of the Design.

The design must be a line-drawing, capable of being reproduced as a line block, measuring 11½ inches deep by 7 inches wide. It must be designed for reproduction in black only (see cover of *LIGHT*). The title and sub-title of the paper must be brought out boldly, and be at the top of the design, and a space somewhere provided for the announcement of the contents of the paper.

Prizes.

There will be two prizes, namely, the First Prize of £10, and a Consolation Prize of £2. The winning design, as well as the design acquiring the Consolation Prize, will become the property of the proprietors of *LIGHT*.

Announcement of Winner.

The names of the successful competitors will be announced in the issue of *LIGHT* dated March 19th, and the design winning the first prize will appear for the first time in a special Easter Number of *LIGHT*, dated March 26th.

All correspondence on this matter must be addressed, "Cover Design Competition, the Offices of *LIGHT*," and in cases where a reply is desired a stamped addressed envelope should accompany the communication.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Shepherd's Bush.—78, Becklow-road.—11, public circle; 7, Miss Rotheram. Thursday, 8, Mrs. Brown.
Levisham.—Limes Hall, Limes Grove.—6.30, Mr. H. Boddington.

Peckham.—Lausanne-road.—7, Mrs. Imison. Thursday, 8.15, Mrs. A. Jamrach.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, the President; 6.30, Mr. T. W. Ella.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—11, Dr. W. J. Vanstone; 7, service by Lyceum members; 3, Lyceum. Wednesday, 8, Mr. and Mrs. E. J. Pulham.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. John Jackson, addresses; 3, Lyceum. Wednesday, 8, Mr. F. Curry.

By a curious coincidence Dr. Powell's article in the "National News" last Sunday dealt with the cold breeze felt at séances, a matter which also entered into the message in the Vale Owen Script which appeared in the "Weekly Dispatch" on the same day.

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WHAT THE CHURCHES CAN LEARN.

The following is a list of the writers of previous articles in this series:—

1920.

October 30th.—Rev. Chas. L. Tweedale.

November 6th.—Rev. F. Fielding-Ould, M.A.

13th.—Rev. Walter Wynn.

20th.—Rev. C. Drayton Thomas.

27th.—Rev. Clarence May.

December 4th.—Rev. Dr. W. F. Geikie-Cobb.

11th.—Rev. Prof. Geo. Henslow.

18th.—Rev. Ellis G. Roberts, M.A.

25th.—Rev. Ellis G. Roberts, M.A.

1921.

January 1st.—Rev. G. Vale Owen.

8th.—Rev. G. Vale Owen.

15th.—Rev. G. Vale Owen.

22nd.—Rev. G. Maurice Elliott.

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Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes from Euston Station); central all parts; terms 5s. bed and breakfast.—Apply A. Rosberg.

Authors should forward Novels, Stories, Poems, Songs, Music, Plays, Essays, &c., to Mr. Stockwell, who will immediately advise whether for Book Publication or Sale to Magazines. No Reading Fees—typewriting not essential. N.W. writers specially sought. Psychic MSS. very welcome.—Address, Mr. Arthur H. Stockwell, 29, Ludgate Hill, London, E.C.4.

Lectures at 153, Brompton Road, S.W. Tuesday, Jan. 25th, at 8 p.m., Rev. W. Muirhead Hope on "The Work of the Guild of Health." Lectures on "Secret Societies of All Ages," Fridays, 3.30 p.m. Jan. 28th, Miss C. E. Woods on "The Gnostics." Admission Free.

Rooms to Let for Meetings, Sunday Services, Committees &c., at the Marylebone, Clapton and Seven Kings branches of the Metropolitan Academy of Music.—Apply Director's Office, 63, Fairlop Road, Leytonstone, E.11.

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

THE LIBRARY.

The Members of this Society enjoy the use of the magnificent library of thousands of works, including

the latest publications, devoted to all phases of spiritual and psychical research, science and philosophy.

MEETINGS.

In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library is a well-appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience.

TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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